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MINOR TIBETAN TEXTS.

I.—THE SONG OF THE EASTERN SNOW-MOUNTAIN.



BY
JOHAN VAN MANEN.

CALCUTTA:
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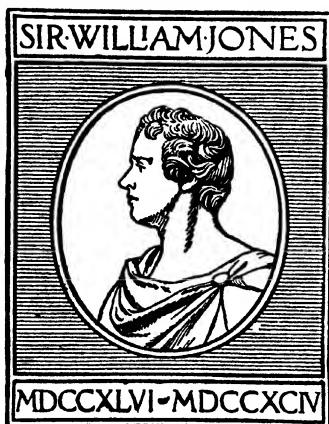
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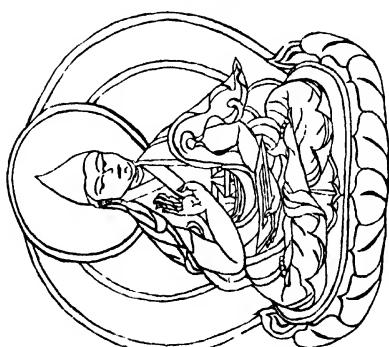
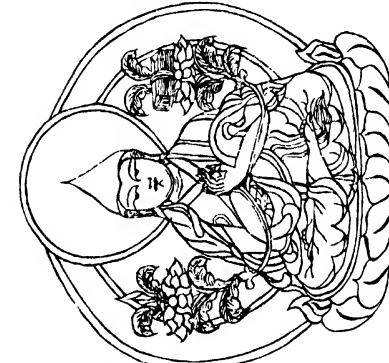
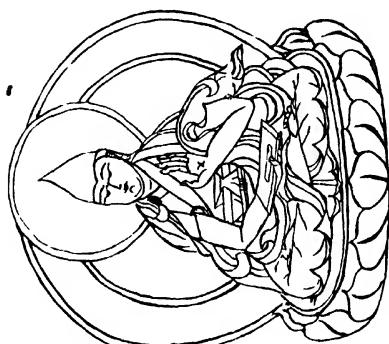
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PREFATORY NOTE.

Lewin, in his 'Manual of Tibetan,' 1879, preface, states : "Tibet and its language are still comparatively unknown.... the familiar tongue of the people, their folk-lore, songs and ballads are all unknown."

Far from contradicting this saying, Jäschke, the greatest Tibetan scholar of his time, stated two years later, in 1881, in the preface to the third edition of his Tibetan Dictionary : "(To) the student who has for immediate object to learn how to read and write the Tibetan language.... existing dictionaries (are) almost if not quite useless."

Since Jäschke's third edition; two new Tibetan dictionaries have appeared. Walsh in an article in the J.A.S.B., Vol 72, Pt. 1, n. 2, 1903, reviewing the last one of these, the one by Sarat Chandra Das, says, p. 78 : "Although the present Dictionary has fulfilled what it purposed to be, namely, a complete Dictionary of literary Tibetan, so far as our present sources of knowledge go, it does not fulfil the requirements of a standard dictionary of the entire language, and the standard dictionary of the modern and current Tibetan language has yet to be written."

Laufer, 'Roman einer Tibetischen Königin,' 1911, p. 27 *et seq.*, says : "We have here to open a road through the jungles, unaided and by ourselves; we have to work through text after text and note down expressions and idioms as we meet them," etc.

Grünwedel in 'Padmasambhava' und Verwandtes,' 1912, pp. 9-10, endorses Laufer's remarks and adds about the difficulty of translating from Tibetan : "Ignorance regarding the subject-matter, mistakes and misunderstandings in the text itself, and, finally, the insufficiently explored idiomatic element of the language, of which the history is as yet poorly known, these are the main shoals.... Of all the dictionaries only Jäschke's has really achieved something in the matter of idiom."

As a matter of fact the printed materials available for the home student do not at present enable him, if without the help of a native teacher, to translate, accurately and without skipping the difficulties, any modern Tibetan book (not even the so-called Tibetan Primers in use in Darjeeling) if such books do not happen to belong to those excerpted in the existing dictionaries. Jäschke's, which is the best from this point of view, mentions only 25 titles of texts used as his sources. Comparing this with the more than 1000 titles quoted by Skeat as the sources for the material for his Etymological Dictionary of the

English language we at once see the inadequacy of such material in the case of Tibetan.

It is true that at present more showy results can be obtained by the wholesale translation of texts (more with a view to making known their general contents, than to the furnishing of a precise philological, lexicographical and grammatical analysis), and it is certain that the results of such work of translation would be more attractive and interesting to the wider public. Yet one of the most valuable contributions towards laying a sound basis for future Tibetan scholarship is the painstaking, laborious and to a certain extent inglorious and humdrum drudging away at small texts with scrupulous attention to the smallest minutiae, for a secure fixing of illustrative examples by co-ordinating correctness of text, full discussion of meanings, sharp formulation of definitions and subtle analysis of all questions and problems involved.

The following essay is a first contribution towards an attempt to serve such an ideal.

ABBREVIATIONS.

adj.	= Adjective.
A.S.B.	= Asiatic Society of Bengal.
Bell	= Bell's Manual.
Cs., Csoma	= Csoma's Dictionary ; if his Grammar is referred to it is specifically stated.
D.	= Dutch.
Desg.	= Desgodins, Dictionary.
dict.	= Dictionary.
dicts.	= All existing European Tibetan Dictionaries, but especially the three current ones by Jäschke, Sarat Chandra Das and Desgodins.
Dzl.	= Dzanglun, ed. and trsl. by Schmidt.
Ed.	= Edition.
fig.	= figuratively.
G.	= German.
Hannah	= Hannah's Grammar.
Henderson	= Henderson's Manual.
Hon.	= Honorific.
J.	= Jäschke, Dictionary, 3rd ed. ; also Journal.
L.	= Latin.
l.	= line.
M.A.S.B.	= Memoirs, Asiatic Society of Bengal.
pr.	= pronounce pronunciation.
prob.	= probably.
q. v.	= see.
S. Ch. D.	= Sarat Chandra Das, Dictionary.
Schmidt	= Schmidt's Dictionary, German Edition.
Schroeter	= Schroeter's Dictionary.
Sk.	= Sanskrit.
subst.	= Substantive.
s. v.	= sub voce.
syn(s).	= synonym(s), synonymous.
voc.	= vocabulary.

MINOR TIBETAN TEXTS.

Primarily Lexicographically Treated

By JOHAN VAN MANEN

I. THE SONG OF THE EASTERN SNOW MOUNTAIN

A INTRODUCTION

In his 'Mythologie des Buddhismus,' Grünwedel gives on p. 59 the figures of a triad of famous reformers of lamaism; Rje Rin po ch'e, better known as Tsöñ k'a pa, and his two pupils, Rgyal ts'ab rje and Mk'as grub rje. On pp. 70-72 he gives biographical notes concerning the three, and indicates their place and historical importance in lamaism. Günther Schulemann, in 'Die Geschichte der Dalailamas,' gives in chapters II and III a complete compilation of what is known about these three.

In the modern Dge lugs pa sect their historical importance has never been lost sight of and their memory is kept green by a universal prayer or invocation, still in daily use, opening and closing every ceremony in a Dge lugs pa monastery. In preceding a ceremony it runs as follows:—

ମାର୍ଦନ ତକ୍ଷି ସୈଇ ହର୍ଦୀ ଶ୍ରୀ ପଦ୍ମନାଭ ତନ୍ତ୍ରମଧ୍ୟ ॥
 ଦର୍ଶନ ଶ୍ରୀ ନନ୍ଦନ ମାଧ୍ୟ ହର୍ଦୀ ପଦ୍ମନାଭ ତନ୍ତ୍ରମଧ୍ୟ ॥
 ମହା ଶ୍ରୀ ମାର୍ଦନ ପଦ୍ମନାଭ ମାର୍ଦନ ମଧ୍ୟ ॥
 କୃପା ସମାଜ ମାର୍ଦନ ମାର୍ଦନ ମଧ୍ୟ ॥

To the repairer of the Tibetan vehicle, Tsōn k'a pa (the Onionlander).

To the true, strong, wise Lord Rgyal ts'ab rje (Noble Throne-prince),

To the sūtra and mantra teaching master Mkhas grub rje
(Noble Cleverness-perfection)

To these three victorious (illustrious) Father and Sons
(Family of three), obeisance !

In closing the ceremony the words श्रीमुखादक्षिण्यर्पणं are changed into श्रीमत्त्वेष्टवैष्णवर्पणं, 'may their blessing be on us,' 'may they bless us.'

When the monks meet for རྒྱତ୍ୱା, collective or communal tea drinking, the last three words are changed into གྲྷନ୍ତ୍ସྰ ད୍ୱୁତ୍, we give our offering, said before drinking the first cup and whilst sprinkling a few drops in libation with two fingers, the thumb and fourth finger of the right hand. At the termination of tea drinking nothing is said at all. Except for these changes the formula remains the same for all occasions.

Another pupil of Tsöñ k'a pa was his own nephew Dge lhdun grub, about whom further particulars are given in the same passages of the two works cited above, and who may be called the first Dalai Lama, though not known by that title but by that of Rgyal ba, or conqueror. Yet it will be seen from the above formula that the three who are together called ཡྲྷ ལྷ ལྷ 'father and sons,' that is Tsöñ k'a pa and his two spiritual sons or pupils, are all three called རྒྱତ୍ୱା. The expression ཡྲྷ ལྷ ལྷ has no doubt to be understood as a collective word like 'group,' 'family,' just like རྒྱତ୍ୱା means 'parents.'

From this རྒྱତ୍ୱା ད୍ୱୁତ୍ ད୍ୱୁତ୍ a small poem in praise of his teachers, the ཡྲྷ ལྷ ལྷ, has come to us, which we now publish. Of ལྷ ལྷ ལྷ it is said that he founded a formal cult of his teacher Tsöñ k'a pa, and it may be that his devotional attitude found a reflection in this poem, showing the attitude taken by his own pupil towards him and his two other teachers in his turn.

This poem occurs in a miscellaneous collection of religious matter (said to comprise about 150 leaves), in a work ལྷ ལྷ ལྷ ('Religious Practice'), leaves 59, 60. I have not been able to see a complete copy of this work. In this edition the text is fairly correct and clearly legible. A small edition, complete in itself, of which I possess two copies (not quite so legible), offers several different readings which nearly all seem quite as good, and some decidedly better, than those of the larger edition. The differences shown by the two texts are, relatively to the size of the poem, so numerous and of such a nature as to preclude the idea that mere copying can have led to them. One is led to the conclusion that one of the two texts was produced

from memory and not by actual copying. We shall note the variants furnished by the larger edition, marking them B., whilst following for our own text, with one exception, •duly noted, the smaller edition A. My two copies of the smaller edition would seem to be prints from the same blocks but for some difference in the last page. Whether the other pages are printed from the same blocks, whilst only this one last block has been, for one reason or another, renewed (and changed in the process) may be left undiscussed for the moment. Enough to make the general statement that great care should always be exercised before pronouncing Tibetan prints as made or not made from the same blocks, and that, indeed, interesting observations may be made on Tibetan typographical practices.

The title ཁෝජුං is a very frequent one in Tibet, and indicates, like བද්ධයා (as in J. Dict., p. 273b, but not as on p. XXI a), a religious miscellany. The particular ཁෝජුං from which our poem is taken is said to be one of the text-books which the Tashilhunpo tapas are required to learn by heart. The book with the same title which Laufer (Verzeichniss der Tib. Handschr. etc. zu Dresden, Z.D.M.G., 1901, p. 123, n. 135) mentions, might or might not be the same. As I have not been able to examine the title pages and final pages of the book, I cannot give any further information about it. ཁෝජුං is the marginal short title.

Another Gelukpa prayer of almost equal popularity and frequency as those of the one quoted above, is the following which may be used as an alternative to the former one. It is distinguished from it in that not the ཡට්ඨ්‍යාච්චා, but Tsōn

k'a pa alone is invoked in it. It runs :—

ਦੈਵਾਸਾ ਮੇਦ ਬਕੋ ਬਾਦੀ ਪਾਂਦ ਕੋ ਜੁਣੁ ਰਸਾ ਸਤੀਨਸ ||
 ਕੁ ਮੇਦ ਮਾਨੁ ਬਾਦੀ ਵਹਦ ਬੋ ਰੁਮ ਬਾਦੀ ਵਹਦ ਸ ||
 ਬੁਦੁ ਵਹਦ ਮਾਨੁ ਬਾਦੀ ਪਾਂਦ ਮਾਨੁ ਬਾਦੀ ਵਹਦ ਸ ||
 ਸਾਂਸ ਤੁ ਮਾਨੁ ਬਾਦੀ ਪਾਂਦ ਸਾਂਸ ਤੁ ਬਾਦੀ ਵਹਦ ਸ ||
 ਬੁ ਬਹਦ ਸਾਂਸ ਬਾਦੀ ਭਵਨ ਬਾਂਸ ਬਾਦੀ ਵਹਦ ਸ ||

To the unfathomable great treasury of love, the Down-Looking-One (Chenresi, Avalokiteshvara),

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To the immaculate Lord of knowledge, Sweet-voice (Jamyang, Mañjughosha),
 To the subduer of the hosts of devils without exception,
 the Master of Mysteries (Chanadorje, Vajrapāṇi),
 To that crown-jewel of Tibetan sages, Tsōn k'a pa,
 To the feet of that (or: thee, o!) Famous Goodheart
 (Lozangtakpa, Sumatikirti), we pray.

The chief difference between the use of the two prayers is that the latter is more in private use, whilst the former is more favoured in what may be called official meetings and collective acts of worship. The latter prayer is often used in a manner like the 'Om manī padme hūm' formula, and cases in which a devotee vowed to recite this prayer once or more times a 100,000 times are known. The practical purpose of the latter prayer was thus defined by a Tibetan: བྱତ୍ରେ རྒྱྲୁସା ༜ୀବିଦ୍ୟା ད୍ୱାରା କେନ୍ଦ୍ରିୟରେ ପାଇଲାମାନଙ୍କୁ ପାଇଲାମାନଙ୍କୁ । ଏହି କେନ୍ଦ୍ରିୟରେ ପାଇଲାମାନଙ୍କୁ ପାଇଲାମାନଙ୍କୁ ॥ To ensure (bring, ask for) in (this present, earthly) life: health, happiness, absence of sickness, and longevity—and at the time of death a happy mind and a firm hold on (grasp of) religion.

The above form of the prayer is the printed one which is used by the monks to read aloud, mechanically and repeatedly, as a sort of prayer-litany, together with other similar matter, for the benefit of their clients, or also to ensure their own salvation. It is said to occur in a prayer-book called ଧର୍ମଭାଷ୍ୟକ ଶ୍ରୀମତ୍ୟାମାନଙ୍କୁ, which I have not seen myself and about which I have no further details.

This prayer has also some variations in its final line (after the words ଶ୍ରୀମତ୍ୟାମାନଙ୍କୁ) according to circumstances. This line ends, when:

Opening a ceremony: ଉତ୍ସାହପ୍ରମାଦକରଣ ।

Closing : ଉତ୍ସାହପ୍ରମାଦପରିଚା ।

Before tea : କୃମାମା (or କୃମାମା) ମହାଦ୍ୱାରାମ୍ଭା ।

After : nothing at all is said.

It is interesting to note that one of my informants interprets the above formula as indicating that Tsōn k'a pa is the

simultaneous incarnation of Avalokitesvara, Mañjughosha and Vajrapāṇi, and that these persons invoked in the prayer are not referred to as a consecutive series of separate entities, but as all embodied in the one Tsōṇ k'a pa. My informant was very insistent about it that this is the general and orthodox interpretation of this prayer. The other two names of Tsōṇ k'a pa are ད୍ୱାମ୍ବାନ୍ତିର୍ମା and གୁଣ୍ଡିଶ୍ଵରାନ୍ତିର୍ମା.

The closing verse of our poem is also a prayer to Tsōṇ k'a pa. It is also in use elsewhere than in connection with the present booklet and occurs elsewhere in print as well. My informant ascribes it to Gendündub himself and thinks that its wider use has spread from this booklet, though he cannot definitely assure that Gendündub himself did not appropriate it for the closing lines of his poem, taking an already current prayer to Tsōṇ k'a pa. The latter theory is plausible inasmuch as the last verse is seven-footed as against the eight-footed lines of the rest of the poem. Anyhow, the statement that this prayer also refers to Tsōṇ k'a pa alone, and is as such used and understood by all Gelukpa monks, settles a doubt we might otherwise entertain as to whether it is not addressed to the ཡବ୍ସନ୍ଧମ୍ବନ୍ଦମ୍ବ, in which case its final line would have to be

translated in the plural.

As to the edition, in the original the verses are not marked ; they are evidently four-lined. The small edition has no divisions at all, except marking the lines, but the larger edition has in addition a ། (ଶ୍ଵରମର୍ଗ = snake head) after lines 16

and 48. In my own text and translation I have by typographical disposition and by the introduction of title headings indicated my conception of the clever and very logical inner structure of the poem.

The text is followed by a short discussion of the variants in it, next by a translation, and then, my main business, by a full lexicographical discussion, in alphabetical order. This embodies in the first place all the new material, supplementing, amplifying, modifying, or even only questioning, the data in Jäschke's Dictionary, 3rd edition. For this Dictionary is, as far as lexicographical method is concerned, still superior to all other, even subsequent, Tibetan dictionaries, however much valuable and additional matter may be contained in the two latter. Jäschke's dictionary is as yet the proper starting point for all future lexicographical research. In this glossary I have also drawn special attention to contradictions in these three current dictionaries, those of Jäschke, Desgodins and Sarat Chandra Das, even to such points for which I myself have not been able to suggest a solution or about which I could not bring

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new material. For the good of future lexicographical work in the Tibetan field, it is very necessary to point out as many as possible of the numerous existing discrepancies and uncertainties (especially relating to finer shades of discrimination and precision) so as to focus the attention of investigators on them. It is unavoidable that most of this work can only be suitably undertaken on the spot in consultation with educated, intelligent Tibetans, and not in European closets. The number of those in a position to undertake such research will, for a long time to come, remain limited enough. As indicated in the subtitle of this essay my own main object in writing it is primarily a lexicographical one. For this reason I have also incorporated in my glossary notes on side-issues and all sorts of incidental idiomatic 'catches' which cropped up in the discussion of our text, though not immediately connected with the poem itself.

As it seemed the handiest way to present all the results of my investigation I have also embodied all commentatorial matter, the philological notes as distinct from the lexicographical ones, under the same alphabet. The few syntactical remarks have also been wedged in in this list, though in their case the 'Stichwort' had to be chosen more or less at haphazard.

In the matter of oral information and illustrative examples embodied in this paper, my authorities are nearly exclusively my two Tibetan teachers Skarma Bsam Gtan Paul and P'un Ts'ogs Lung Rtags. The first is a native of Ghoom, though of pure Tibetan extraction (K'ams). He has resided for nearly a year in Lhasa, for another 3 months in Tashilhunpo (where he was Tibetan interpreter between the Tashi Lama and Capt. R. Steen. I.M.S.), and for 4 years in Gyangtse. The second is a native of Lhasa, where he resided till his 18th year, after which he spent 3 years in Tashilhunpo as a tapa. Then he wandered for 12 years through Tibet, Sikkim and Nepal, after which he settled in Ghoom since about 1914. Until recently he was there schoolmaster (*dge rgan*) in the local Tibetan monastery.

Both these intelligent men have given me the greatest help in long, patient and painstaking discussions concerning the lexicographical and other problems presented by this present text, as well as by several others, which I hope I will be able to publish and discuss from time to time in the future.

B. TEXT.

୭।। ଶଶ୍ରମଶୂନ୍ୟଶାଶ୍ଵରୀମା
ପରିଶାଖା ।।
ଶର୍ମୀଶୁଣ୍ଡା

- I 1 ད୍ୱା-ସା-ଦ୍ୱା-ର୍ଦ୍ୱା-ଶ୍ଵରୀ-କୁ-ମୁ-ନ୍ତ୍ର ॥

2 གୁଣ-ନ୍ତ୍ରା-ନ୍ତ୍ର-ଶ୍ଵର-ମା-ନ୍ତ୍ର-ବ-ଶଳୀ-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

3 ନ୍ତ୍ର-ଶ୍ଵର-ଶ୍ଵର-ମା-ନ୍ତ୍ର-ବ-ଶଳୀ-ନ୍ତ୍ର ॥

4 ନ୍ତ୍ର-ନ୍ତ୍ରମନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ଶଳୀ-ନ୍ତ୍ର ॥

II 5 གୁଣ-ନ୍ତ୍ରା-ନ୍ତ୍ର-ଶଳୀ-ନ୍ତ୍ର-*. ନ୍ତ୍ର-ଶଳୀ-ନ୍ତ୍ର ।

6 ଦିନେ-ନ୍ତ୍ରା-ନ୍ତ୍ର-ଶଳୀ-ନ୍ତ୍ର-ଶଳୀ-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

7 ଅର୍କ-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-*. ନ୍ତ୍ରା-ନ୍ତ୍ର-*. ନ୍ତ୍ର-ନ୍ତ୍ର-*. ନ୍ତ୍ର-ନ୍ତ୍ର ॥

8 ଶ-ଶଳୀ-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

III 9 ପରା-ର୍ଦ୍ଧ-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

10 ହନ୍ତ-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

11 ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

12 ଅର୍କ-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର-ନ୍ତ୍ର ॥

II

- IV 13 କ୍ଷେତ୍ରମାନପଦ୍ମିନୀପଦି । କ୍ଷେତ୍ରମାନପଦି ।
14 କ୍ଷେତ୍ରମାନପଦି ।

1. 2 B ፳፻ ; 1. 5 B ፭፻ ; 1. 7 A 1 and 2 ፭፻ ; 1. 7 B ፭፻ ; 1. 10 B ፭፻.

MINOR TIBETAN TEXTS.

111

1. 16 A 1 and 2 both ~~ए~~ ; Text from B ; 1. 16 B closes the line with a ~~॥~~ instead of || ; 1. 17 B ~~ए~~ ; 1. 18 B ए ; 1. 19 B ~~ए~~ ; 1. 20 A 2 ~~ए~~ ; 1. 22 B ~~ए~~ ; 1. 24 A 1 and 2 ~~ए~~ ; 1. 24 B ए ; 1. 26 B ~~ए~~ ; 1. 29 B ~~ए~~ ; 1. 29 A 2 ~~ए~~ .

- 31 अम-मैस्त्र-देव-मात्रा-धर्म-प्राप्ति ॥
 32 उद्दीपना-स-गुण-भूष-**त्रिष-**वर्ति-कु ॥

IX 33 अम-मौत-शर-क्ष-धर्म-लूप-भूष-रुम ॥
 34 कृष्ण-प्रिय-विजित-प्रेत-धर्म-सार-व्रत ॥
 35 कृष्ण-प्रेत-क्ष-द्वय-प्राप्ति-**धर्म-मात्रा-संक्षेप-क्र ॥
 36 प्रद-सुमास-प्राप्ति-क्ष-म-प्रमास-सम ॥

IV

- | | | |
|-----|----|--|
| X | 37 | ନ୍ରାତ୍ମକାଦେଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 38 | ବାପଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 39 | ଦ୍ୱାରାପଦ୍ମକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 40 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| XI | 41 | ଦ୍ୱାରାପଦ୍ମକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 42 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 43 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 44 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| XII | 45 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |
| | 46 | ଶୁଦ୍ଧଶୂନ୍ୟକ୍ଷେତ୍ରଶାଶ୍ୟବ୍ୟବଶ୍ୟାମିପ୍ରଦେଶ ॥ |

1.32 B ଶୁଣ୍ଟ ; 1.32 B ପରିଷ୍ଯ୍ୟ ; 1.34 B ପରିଷ୍ଯ୍ୟ ; 1.35 B ପରିଷ୍ଯ୍ୟ ; 1.37 A
1 and 2 ସମ୍ପଦ ; 1.38 B କରିବ ; 1. 40° B କୁଳାପରିଷ୍ଯ୍ୟ instead of ପାଠେବା ;
1. 41 B କୁଳାପରିଷ୍ଯ୍ୟ ; 1. 42 B କୁଳାପରିଷ୍ଯ୍ୟ ; 1. 43 B କୁଳାପରିଷ୍ଯ୍ୟ ; 1. 44 B last three
words in B ସମ୍ପଦକରିବା ; 1. 45 A 1 and B କାହିଁ ; 1. 45.B ଶୁଣ୍ଟ ; 1. 46
last four words in B ସମ୍ପଦକରିବା .

47 ཨྱྰ* ຖାତୁଂ ଶେଷ ଶକ୍ତିଶ ଧରି ଦ୍ଵିଷା ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ।

48 ପମ୍ବନ୍ଦୁ ଶେଷ * ଲୁଗା ଶା ତେଷ ଗୁରୁ ଅମୀଷ ॥*

V

XII 49 ଶକ୍ତିଶ ନର୍ତ୍ତିଲ ନର୍ତ୍ତିଶ ନର୍ତ୍ତିଶ ନର୍ତ୍ତିଶ ॥

50 ପ୍ରମଶ ଶ୍ରୀରୂପ ଶର୍ମିଷ ଶର୍ମିଷ ଶର୍ମିଷ ଶର୍ମିଷ ॥

51 ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ॥

52 ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ନ୍ତୁର୍ଦ୍ଧ୍ରିଷ ॥

VI

XIV 53 ଶ୍ରୀପାତର ନର୍ତ୍ତି ନର୍ତ୍ତି ନର୍ତ୍ତି ନର୍ତ୍ତି ॥

54 ପଣ୍ଡିତ ନ୍ତୁର୍ଦ୍ଧ୍ରି ପଣ୍ଡିତ ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ॥

55 ସ୍ରୀଶ ଶ୍ରୀଶ ପଣ୍ଡିତ ପଣ୍ଡିତ ପଣ୍ଡିତ ପଣ୍ଡିତ ॥

56 ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ନ୍ତୁର୍ଦ୍ଧ୍ରି ॥

ଠାଃ ଧାର୍ଦ୍ର ଶିଳ୍ପମାନା ନନ୍ଦ ମନ୍ତ୍ରପାଠକ ପାଠକ ପାଠକ ପାଠକ
ପାଠକ ପାଠକ ପାଠକ ପାଠକ ପାଠକ ପାଠକ ॥
ପାଠକ ପାଠକ ପାଠକ ପାଠକ ॥

C. THE VARIANTS.

The texts used were two small blockprints, nearly identical A 1 and A 2, and a large blockprint B.

On the whole A furnishes a good text and it may be used as the basis for the edition. Two curious cases of the use of ଶ୍ରୀ for ଶ୍ରୀ (7. 45) seem more than mere negligence of the wood-

1. 47 A 2 ଶ୍ରୀ ; 1. 48 A 2 ଶ୍ରୀ . 1. 48 B has ଶ୍ରୀ at the end of the line instead of || ; 1. 49 B ଶ୍ରୀ ; Colophon, A 2 has no ଶ୍ରୀ after ଶକ୍ତିଶ, and has a final ଶ୍ରୀ to ଶକ୍ତିଶ . B has a different colophon ଶକ୍ତିଶ ଶକ୍ତିଶ ଶକ୍ତିଶ ଶକ୍ତିଶ ଶକ୍ତିଶ ॥.

cutter in connection with the badly printed སྤିନ୍ ། in l. 13 (which looks also like སྤିନ୍) and also a སྤ ། like སྤ ། in l. 23. Inversely there is a clear སྤ །—ସ୍ପେନ୍—in l. 37 and a སྤର୍ ། for སྤନ୍ ། in l. 48. A 2 twice lacks the hook in སྤ (20, 24) and the naro ། in lines 29, 47. These two latter variants may be due to deterioration in the blocks or the roughness of the paper, or defective inking. Otherwise A 1 and A 2 are practically identical, and except for the last pages (the last two of A 1 are condensed into a single one in A 2) the two copies may have been printed from the same blocks.

In 5 B writes སྤିନ୍-ସྤିନ୍ ། for སྤନ୍ ། as authorised by the Dicts.

But the question of final particles is still far from being satisfactorily settled. The Dicts. are on the whole much at variance on this point. Desg. gives as a rule a greater variety of them than J.

Some differences in the tenses of the verb are presented by the two copies of A on one side and B on the other. In l. 2

ସ୍ଫେନ୍ ། is the present tense as against the past form ས୍ଫେନ୍ ། in A. As to the sense both would do, and though the past form in Tibetan is better rendered in English by the present we may understand the past form as 'has begun to rise.' In verse XI B gives imp. forms, making the sense one of command whereas A has present forms giving a mere statement. The final སྤ ། in ས୍ଫେନ୍ །, however, is not recorded in the Dicts., nor the form ས୍ଫେନ୍ །; ས୍ଫେନ୍ །, however, is a regularly recognised imp. form.

ସ୍ଫେନ୍ ། in l. 35 is a correct past tense. The form ས୍ଫେନ୍ ། (without an initial ར །) as in B is not recorded, though ས୍ଫେନ୍ །, present, might do equally well. ས୍ଫେନ୍ །, l. 32, is not authorized by the Dicts. which all omit the initial ར །. The substitution of རକ୍ତ ། for ས୍ଫେନ୍ ། (38) seems to lack sufficient urgency,

though J. records a དகྱଦྨ་ཤྰ୍ଯ୍ୟ ༂ ‘to listen to an explanation’ from Sch. A ད୍ୱୁଦྲ, l. 29, is correct according to the Dicts., not ད୍ୱୁଦྡ ༂ of B, though J. and S. Ch. D. give the alternative spelling.

In the treatment of grammatical particles A is superior to B. ད୍ୱ ༂ (10) is correct, not ད ༂ B. It is an adverbial construction. In 18, ད ༂, and 22, ད ༂, equally so. In 24 ད ༂ is a terminative dependent on མ୍ୱିଦྷ.

The remaining variants are all in the nature of equivalents for or against which nothing (or the same!) can be said, and which would do as well as the readings we have adopted. Many of them are, however, curious for this reason, that they are not homonymous variants at all and consequently substitutions for, not corruptions of, the text. We have to leave the question alone whether those in A or in B are likely to be the original ones.

In 7. ན୍ୱ ག୍ୱ ༂, ‘very kind,’ is as good as ན୍ୱ ག୍ୱ ༂, ‘very precious;’ in 17 ན୍ୱ ན୍ୱ ན୍ୱ ༂ means practically the same as ན୍ୱ ན୍ୱ ན୍ୱ ༂, ‘from this moment,’ and ‘from this very day.’ In 19 མାର୍ଗ ན୍ୱ ༂ ‘in another’ seems even a trifle better than མାର୍ଗ ན୍ୱ ༂ ‘from another.’ ན୍ୱ ༂ seems better in 32 than ན୍ୱ ༂ in B, ‘even, indeed!’. ན୍ୱ ༂ ‘to perform,’ in l. 34, is as good as ན୍ୱ ༂, also ‘to perform, accomplish,’ and the future form of the latter would be better if changed into a pf. form ན୍ୱ ༂ or pr. ན୍ୱ ༂. In l. 40 མାର୍ଗ ༂, ‘the sending, throwing,’ seems as good as ན୍ୱ ༂ མାର୍ଗ ༂, ‘(as silly) as the conveying.’ In 41 the article ད ༂ means the same as plural ན୍ୱ ༂ B. In 44, མାର୍ଗ ན୍ୱ ༂, ‘egotism, selfishness,’ is substituted for ན୍ୱ ན୍ୱ ༂,

'sin'; similarly in 45 and 49 རྒྱ 'all,' for རྩୟନྤ 'many.'

Lastly, the difficult construction རྩୟଦ୍ସମ୍ବନ୍ଧଦ୍ସମ୍ବନ୍ଧ, in 46, is replaced in B by the easier རྩୟଦ୍ସମ୍ବନ୍ଧପ୍ରଦ୍ସମ୍ବନ୍ଧ, 'not allowing (letting, making) it [the soul] (to) fall' instead of 'letting it remain fallen when once it has done so.'

All these examples seem to point out that one of the block-prints (probably the larger one) was derived from a version which was not actually copied from the original but rather written down from memory. The variants are no cutting or copying mistakes except དୟାଶ୍ୱ and དୟାଶ୍ୱ l. 16, and དୟାଶ୍ୱକ୍ତ and དୟାଶ୍ୱକ୍ତ୍ in l. 7.

In l. 26 we find an erroneous ཁେଂ for ཁେ.

The two ཁ at the end of lines 16 and 48 in B (or rather at the beginning of the following lines, for that is where they must be put if the Tibetan text is printed line for line like English verse) do not agree with my conception of the structure of the poem as indicated by my typographical arrangement of it. I would not have expected a ཁ after line 16 but after lines 12, 24, 36 and 48. The occurrence of the sign after line 48 may, however, be taken to indicate that the next two verses have to be regarded as appendices to the body of the poem proper.

It must be mentioned that in the title, in both copies of A., the final word is མ୍ରେଣ୍ଯ. In B., as the poem occurs in the body of the volume, there is no equivalent title. I have written མ୍ରେଣ୍ଯଶ୍ୱ without prejudice to the question whether the form མ୍ରେଣ୍ଯ is legitimate or not. My teachers say that before a || the ག୍ୱ is required.

The only reading taken from B is དୟା for the incomprehensible དୟା of A 1 and 2, in line 16.

It may be, finally, remarked that the three copies from which this edition was prepared, show once more that textual

correctness and perfection of typographical execution are not necessarily related in Tibet. The two small prints which are, but for the single omission of a dengbu in line 16, quite correct, are small, badly printed on bad paper, and not carefully or neatly cut. The larger copy is neat, well printed on good paper, very legible, but not nearly so satisfactory as a text.

D. TRANSLATION.

The Song of the Eastern Snow Mountain.

OBEISANCE TO THE TEACHER

I. (HIS TEACHERS).

1. On the peak of the white snow mountain in the East
A white cloud seems to be rising towards the sky.
At the instant of beholding it I remember my teacher
And, pondering over his kindness, faith stirs in me.
 2. To the East of where that cloud is floating,
In that entirely victorious Virtue Solitude,
There resided the precious ones, difficult to be invoked.
Father Famous Goodheart, the Sire with (his two spiritual) sons.
 3. The yoga and other (teachings) of the two stages of
the road
Relating to the profound Doctrine, they preached most
fully.
To the pious of snowy Tibet
Your grace, O protectors, was ineffable.
-

II. (HIMSELF).

4. Especially that this ease-loving Clergy-Perfection
Has turned his mind a little towards the Doctrine
Is (thanks to) the kindness of these noble father and sons.
Truly your kindness is great, O father and sons.
5. From now onward till (I reach) the heart of saintship,
Whilst, except in you, noble father and sons,
I will not place my hope for protection in anyone else,
I pray you to drag me along with your mercy-hook.
6. Though I cannot repay you in proportion to whatever
your favours have been,
I pray that, with my soul not enslaved by attraction
or repulsion,

I may hold fast to your teaching, O protectors,
And may always put my best energy into the endeavour.

III. (HIS CONTEMPORARIES).

7. However, nowadays, in this snow mountain solitude,
(There are those who) whilst promising to follow the
teaching themselves,
Regard others, who (equally) follow the teaching, as
their veriest enemies.
Such conduct calls forth the deepest sorrow.
8. With thoughts wishing the ruin of others
And with souls fettered by fierce ambition,
They nevertheless promise to dwell on the high road.
If we consider this (carefully) it is a matter of shame
for all concerned.
9. These malignant beings,
Angry because they find themselves in their old age in
the wrong road,
And raging from the bottom of their hearts
Against those persons who have (duly) acted conform
to the Doctrine,
Has not a demon entered their minds ?

IV. (HIS PUPILS).

10. Not to take steps to conquer the enemy, sin,
But yet after mere reproach to flare up in reply,
That is as silly as,
When an evil spirit is at the Eastern door,
To throw the ransom towards the Western door.
11. Those virtue-friends who understand that this is so,
Think of all embodied beings in general with kindness,
But saintly thoughts especially of all who devote
themselves to the Doctrine.
And they subdue the enemy residing within, sin.
12. O, my followers and friends,
Whilst not letting your souls remain fallen after a lapse,
But whilst examining (yourselves constantly) whether
your minds keep to righteousness,
To remain on the straight road, that surely is good.

V. (FINAL PRAYER).

13. May all those who believe in these words,
With a mind bent on the drawing on of all beings by
means of love and mercy.

Through the (direct) vision of the actionless state of
(pure) knowledge.
Speedily obtain (that) glorious, supreme saintship.

VI. (FINAL BLESSING).

14. He, whose body blazes with the marks and beauties (as of a Buddha),
Whose speech is adorned with the sixty branches of melody,
Whose deep and wide mind, indeed, is a treasury of omniscient love,
May that glorious teacher's blessing be on us.

The above was composed by the Great Omniscient Clergy
Perfection Good-Glory as a song in loving memory.

Blessing.

E. GLOSSARY AND NOTES.

(Lexicographical, Syntactical and Material.)

ପ୍ରତି^o see ପ୍ର.

गुरुनीशास्त्रिय-वदि-कृः. 32. Not so much 'a matter of shame'

to all' (= all the people who look at or into the matter, the beholders, the general public, or even humanity in general), but rather 'a matter of all (of them) being ashamed,' i.e. the people *doing* the shameful acts, the people concerned, engaged in this conduct, not the public in general.

ମୁଣ୍ଡା, 29. Here thought, conception, wish (*cf.* D. op-welling). (Desg. 'all-enveloping,' i.e. 'natural corruption or sin,' p. 8b, but **ମୁଣ୍ଡା** = **ପ୍ରକଳ୍ପମୀନ୍ଦା**, 'excitement of passion' on p. 1044a). See also S. Ch. D., p. 29b, **ସମ୍ମତି**, but Schroeter, p. 2b. approbation, assent, the consenting to any proposition.

ପ୍ରାଣୀ • see ଶ୍ଵର

ဗုဒ္ဓ, 30. Here equal to ယိဒ်ရှိယူ, 'yet, however, nevertheless.'

ဗုဒ္ဓ, 20. Not as a separate word in J., who gives ဗုဒ္ဓ and ဗုဒ္ဓး, the latter after Schmidt. This is the word occurring in the compound ဇူမာန္တူ the Tibetan *u*-vowel, the 'foot-hook' (not merely honorific of ဗုဒ္ဓ as Hannah seems to suggest in his Grammar of the Tibetan Language, p. 4), which J. has under ဇူမာ, on p. 472*a*, together with a queried meaning 'spur' (of the foot: "ein Sporn"), taken from Csoma. This latter meaning is unknown to my informants. Bell gives: hook, ဗုဒ္ဓ; fishhook ဇူမာ, but iron hook ဇူမာန္တူ. Henderson gives both ဇူမာ and ဗုဒ္ဓ for hook, and also ဇူမာန္တူ alone for iron hook. My informants deny the correctness of ဇူမာ. Desg. knows ဇူမာ (ဆု) only as a verb, not as a subst.; he mentions ဗုဒ္ဓ as a separate word, subst. hook, and does not mention ဗုဒ္ဓး. The various articles in the three Dicts. sub ဇူမာ are interesting but the meaning hook is not given in any of them. S. Ch. D. translates ဗုဒ္ဓး with 'အကြံဗုဒ္ဓ, a pointed iron hook, a large pin to pierce with,' whilst Macdonell in his Sk. dict. translates the Sk. word as 'hook, goad, stimulus, remedy.' (See below s. v. ဇူမာ.) J. under ဇူမာ gives also ဇူမာန္တူ, an iron hook, and ဇူမာ, a fishing hook, but my informants say that the colloquial for fish hook is rather ဇူနိုင်ရှိယူ (or ဆု) ဇူမာန္တူ or simply ဇူနိုင် (pr. nyendzin), just as a meat hook (to hang up meat on) is ရှိနိုင် (pr. shendzin). The ယ in

the above represents the pronunciation of the more illiterate people.

He marks the word as belonging to the book language. It is curious to note that Schlagintweit in his Rgyal-rabs (title, or introductory verse) translates the word རྩୟଣ୍ଡୁ with 'eisernen Hacken' (p. 25), whilst Schieffner renders the same word correctly on the next page by 'Hacken' alone. But in his new translation of the Rgyal-rabs, H. A. Francke (J.P.A.S.B., Vol. VI, n. 8, p. 397) writes again 'Iron Hook.'

There is still another compound with ལྡྱ, namely རྩୟଣ୍ଡୁ,

the name for a component part of the elaborate torma cake structure. It indicates a small piece of dough in the form of the top of the thumb. From all these examples it might be hazarded that the element ལྡྱ means primarily 'curve, curved' or 'curvature,' and has no substantial meaning like 'hook' or the like. My teachers, however, think that ལྡྱ by itself is a substantive 'hook.' So it is not clear whether J. is right as against the other Dicts. in not entering the word separately. The above discussion is in any case better entered under the word ལྡྱ, whether this is really an independent word or not.

The fact that S. Ch. D gives a Sk. equivalent for ལྡྱ alone, pleads for its separate existence.

My teachers opine that ལྡྱ as a separate word may occur alone, but their nearest approach to framing a sentence illustrating such a use was one in which they spoke of a wooden hook (made by a jungleman to fish or hunt with) as རྩୟଣ୍ଡୀ རྩୟଣ୍ଡୁ or more briefly རྩୟଣ୍ଡୁ. So the example was not decisive.

Additional Note—Of the example in Csoma's Grammar, p 109: ພାନେତ୍ରୀର୍ଦ୍ଧର୍ମଶିଳ୍ପା, golden fetters or chains, lit.: golden iron ropes. See also Rainsay 'Western Tibet', p. 62: 'To hook—ngiákuk táng ches, properly applicable only to a fish caught with a hook, but also used generally'; and: 'Hook—ngiákuk (fish hook), kukuk (a hook of any kind....'

Query: Is the use of କୁମାରୀ merely conventional in several words, as in କୁମାରୀପ୍ର, cage (Bell, Walsh 'Tromowa Dialect'), କୁମାରୀତ୍ତମ (iron) bridge, etc.? And is the use of କୁମାରୀ perhaps analogous to that of honorific prefixes? Cf. the Dutch guilder (gulden) which is made of silver, though its name is derived from 'gold'.

ଶ୍ରୀମଦ୍ see **ମାତ୍ରାମଦ୍**

ତ୍ରୟକ୍ଷଣ, 7. Difficult, but here rather with some of the meaning of the English 'hard' (hard lines?), the French 'dur', perhaps L. 'arduous.' The meaning is somewhat that the invocation should not be undertaken lightly (God's name should not be spoken 'in vain'). Conceptions like: grave, serious, weighty, not lighthearted, or commonplace, or flippant, suggest themselves here. It is 'a serious matter' to invoke these teachers.

ସାମାଜିକ ଶିକ୍ଷଣାଧ୍ୟ, 42. To think *with* kindness *of* or *towards*, or *about* (ପାଠ)

ଶ୍ରୀମତୀ, 11. We have taken this word in the general sense given by J. 'the pious,' though it may equally well be rendered by 'the fortunate ones,' i.e. those who were fortunate enough to hear Tson k'a pa's preaching or that of his two pupils. One of my informants suggests however, that ଶ୍ରୀମତୀ should here be taken more literally as 'sharers', 'share-havers' in Tson k'a pa's message and consequently should here be understood as his 'followers.'

sec. 5. see 5.

אֶלְעָנָה see עָנָה

ଶ୍ରୀମତୀ, 19. May either be taken as two separate words 'protection and hope' or as a compound 'hope for protection,' 'protection-hope.' More accurately 'the spot (place = persons in this case) in whom I place my hope for protection, to whom I resort or go, in whom I trust, for protection. (cf. D. heul, toeverlaat).

see **ଶ୍ରୀମଦ୍ଭଗବତ**.

see **Yaff**

(अंग), 4. This is an illustration of the meaning of अंग.

under J.'s 4th sub-heading, 1st division. ཅନ୍ତର୍ଭକ୍ଷଣ ଫିଥ has been born,' but here rather 'becomes active,' 'sprouts,' 'waxes strong,' or 'grows, flames up, intensifies, awakens, arises, stirs.' The idea is not, as in a case of Christian conversion, of a state of previously non-existent faith, suddenly arising, but of an existing faith becoming strongly energised, leaping up ('an outburst of faith'). The colloquial ཅନ୍ତର୍ଭକ୍ଷଣ ଫିଥ can be suitably translated by 'to inspire faith to.' For instance ଶାକାଦିନୀଧି, ଅନ୍ତର୍ଭକ୍ଷଣଗୁରୁ (ଶିରୀ) କୁମାର, that lama inspires me with (no) faith. A free translation of ཅନ୍ତର୍ଭକ୍ଷଣ ଫିଥ is consequently 'to have faith in,' but in our passage the additional meaning of 'renewed' is implied. Therefore we may also render 'they call up my faith' or 'renewed faith comes up in me.' See the use of this expression in the Tibetan Primer III, p. 7, l. 8. କୁମାରାଚାରୀ

Then he, recognising that the king was very good, and having gained faith in him, and having prostrated himself numberless times, (asked) how can I request (i.e. take, accept) such (gifts) given by the king.

see **THE**.

ક્રીતદા, 50. To generate, the generation. production.

ଶିମ୍ବାଦନ୍ତିଧ · that which has been produced in the soul.' 'the (completed) productions of the soul'; with ଯି = with: 'with thoughts of, assuming, observing an attitude of, with a mental attitude of or disposition to). **ଧର୍ମାଦକ୍ଷମାନୁମନାଶିଦ୍ଧିତ୍ୟାନୁମନା**

ମୁଦ୍ରିତମନ୍ତ୍ରମାଳା (୯୯) is one elaborate substantive, a ‘the-beings-with-kindness-having-drawn-soul-disposition.’

ঙ্কু-ন, 28. Here not in J.'s sense 'to be weary,' but as Desg. and S. Ch. D. have it 'sadness, grief, sorrow,' or adj. 'sad,' etc. In seeing a half-naked beggar, it may be said : **মার্দৰ্ম্ম-ক্ষ-ব-শ-মি-ব-গু-শ-ব-শ-মি-ব-গু-শ-**. Here the word is adjective : 'that unhappy (unfortunate,wretched, miserable) man has not even a coat.' [**গু-শ-ব-শ**] (Bell)=J. **গু-শ-ব-শ**=**কো-শ-ব-শ**=**কু-শ-** = Desg. **কে-শ**, coat, garment, dress ; not alone 'man's coat,' as J. has it, but for both sexes—J. s.v. **কু-শ**, **কু-শ** and **কে-শ** both missing in S Ch. D. **কো-শ-ব-শ** is pronounced both golak and gôlak. Walsh, Vocabulary Tromowa Dialect, s.v. coat 'go' and 'golag.' My teachers do not know a word **গু-শ-ব-শ** for coat in Tibetan. Desg. has a **গু-শ-ব-শ**, overcoat. S. Ch. D. **গু-শ-ব** or **গু-শ-ব-শ** 'old coat or garment patched up and mended.'

ଶାଶ୍ଵତ୍ see ଶାଶ୍ଵତ

ਮ-ਕੌਦ see ਮ-ਗਸ-ਕੌਦ-ਘ-

• ମାୟମାନ୍ୟକୁଦ୍ଧିତ୍ୟ see ମାୟମାନ୍ୟକୁଦ୍ଧିତ୍ୟ

ମୟ see **ଗ.**

ଶିର୍ଦ୍ଦେହମହାଶୂନ୍ୟମନ୍ୟ, 45. My followers and friends (*cf.* citizens and compatriots), i.e. followers who are also my friends; the same people under two qualifications, not two different groups of people, the friends *and* the followers. See **ଶିର୍ଦ୍ଦେହମହାଶୂନ୍ୟ**.

དි-ස්-සු-ද-යි-න see සු-

ပြု 18, ပြု 12, 23. The difference in form is not accidental. ଶର୍ଦ୍ଦାତ୍ମିନ୍ �is a stereotyped ଘର୍ଷଣାଶ, manner of speech, expression. ଘର୍ଷଣାତ୍ମିନ୍; i. 18, is a normal honorific form. The form ପ୍ରିତ୍ �was described to me as one of intimacy, of utter confidence, as distinct from familiarity and lack of respect. This seems an almost exact parallel to the use of (thou), tu, du in (English), French and German in addressing parents, God, and relations. The following example was given, a quotation from the ଶାଶ୍ଵତକର୍ତ୍ତବ୍ୟାହାରା, a little ritual geluk-pa book, leaf 12a: ତ୍ୱର୍ତ୍ତିଶାଶ୍ଵତକର୍ତ୍ତବ୍ୟାହାରା ପ୍ରିତ୍ କଣାଶ୍ଚଦ୍ଵୀ | ‘As thou art our lama, our yi-dam, our dākini, our dharmapāla ...’ (prayer addressed to Tsōn k'a pa). Likewise, in the little praverbook ତ୍ୱର୍ତ୍ତବ୍ୟାହାରା ପ୍ରିତ୍ (to Tārā) we find a few cases of ପ୍ରିତ୍ (e.g. p. 5b) amidst many cases of ପ୍ରିତ୍. In the term ଘର୍ଷଣାତ୍ମିନ୍ the hon. form of the first two syllables of course determines the hon. form of the last. The ‘intimate’ form ପ୍ରିତ୍ was further described as ‘the language of religious transport, ardour, fervour, ଧର୍ମବିଭୂଷଣ’.

ପ୍ରିଥମା (ଶ୍ରୁତିତଃ) see ପ୍ରିଥମା.

ପ୍ରିଥମାତ୍ମିନ୍ see ପ୍ରିଥମା.

ପ୍ରିଥମା, 32. According to the Diets ‘to be ashamed.’

Desg. and S. Ch. D. do not support J.’s meaning ‘piety’ and his third meaning ‘disgust, aversion.’ My oral information rejects these second and third meanings, yet see below. ଗୁରୁତ୍ୱାତ୍ମିନ୍ ପ୍ରିଥମାତ୍ମିନ୍, freely translated ‘is a matter of (cause for) shame to all,’ literally ‘a-by-all-shame-feeling-cause,’ i.e. all should feel ashamed. The shame, it should be understood, must be felt, not by all who behold the bad behaviour, but by all who

are guilty of it. The exact meaning of the root རྒྱମྔ from which the verb is derived is not yet satisfactorily dealt with in the Dicts. which are supplementary as well as contradictory in their data. The compounds exhibit a great variety of shades of meaning. That of རྒྱମྔ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ, for instance, may perhaps cover so wide a range as 'shameless, impudent, self-willed, stubborn, stiff-necked, arrogant, insolent, ungrateful, loveless, heartless, harsh, cruel, wanton, ruchslos, frech.' Some of the compounds and applications clearly indicate that རྒྱମྔ must also mean 'sexual modesty, chastity,' others that it must mean 'bashfulness, shyness, timidity' (in this sense རྒྱମྔ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ · brazen, forward, unabashed, saucy, bold, audacious'). རྒྱମྔ seems to come very near to the D. 'schroom' which is more 'diffidence' than 'scruple,' but རྒྱମྔ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ may in some cases mean 'unscrupulous' or 'without a conscience.' In this sense it comes near to 'impious.' The German subst 'Scheu' may be also compared. It is also averred that in certain combinations a positive statement with རྒྱମྔ མྲ୍ଲ མྲ୍ଲ is practically identical with the English exclamation : how dare you ! how can you !

A compound, difficult to define exactly, is རྒྱମྔ ນ୍ତ୍ରୁ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ in which ນ୍ତ୍ରୁ has the meaning, not given in the Dicts. of straight, straightforward, honest, true, dependable, the French 'droit' (*cf. rectitude*). The whole expression may mean 'abandoned,' or simply རྒྱମྔ མྲ୍ଲ མྲ୍ଲ. Example: རྒྱମྔ ນ୍ତ୍ରୁ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ མྲ୍ଲ, 'the lives of these abandoned (shameless, etc.) men are useless.' An old sweetheart who has cast off her lover may be called རྒྱମྔ ນ୍ତ୍ରୁ མྲ୍ଲ མྲ୍ଲ, 'the brazen, perfidious girl.' Desg. gives ນ୍ତ୍ରୁ in this sense as equal to ວେ ປ, 'good, just, generous.' This may be Schmidt's ນ୍ତ୍ରୁ ວେ ປ 'sincere, orderly.' In the sentence ວେ ວେ ວେ ວେ ວେ ວେ ວେ ວେ

དა՞-Ց୍ଵି-ମେ-ଦ୍ରୀ-ଶି-ମନ୍ତ୍ର-ଦ୍ଵା, 'to render your parents kindness in this way shows a lack of gratitude,' my teachers explain the word as 'ungrateful, loveless, harsh.'

As far as the further meanings of ལ୍ତ୍ଵି, as given in J. (see above), are concerned, P'un Ts'ogs maintains that ལ୍ତ୍ଵି ༜ୀମନ୍ତ୍ର-ଦ୍ଵା = ༜ୋନ୍ତ୍ର-ଶିମନ୍ତ୍ର-ଦ୍ଵା, 'pious,' but Karma denies it, and the former also states that ལ୍ତ୍ଵି-ପ୍ରେତ-ଦ୍ଵା = ༜ୋନ୍ତ୍ର-ପ୍ରେତ-ଦ୍ଵା, which latter expression Desg. and S. Ch. D. know as 'to be disgusted with.' But J. and the others render the former expression with ལ୍ତ୍ଵି, as 'chaste' or 'modest,' or as 'to be chaste,' etc. Both of my teachers are at one about the expression ༜ୋ-ଲ୍ତ୍ଵି-ଦ୍ଵା 'to be weary, tired of.' Examples: ༜ୁ-ନନ୍ଦା-ଦ୍ରୀ-ଶି-ଲ୍ତ୍ଵି-ଦ୍ଵା, 'I am tired of this food. (ଲ୍ତ୍ଵି-କନ୍ତୁ, pr. tobché, see Henderson's Manual, Voc., p. 48, s.v. food; there written ༜ୁ-ନନ୍ଦା-କନ୍ତୁ.) ༜ୋ-ଦ୍ରୀ-ଶି-ଲ୍ତ୍ଵି-ଦ୍ଵା, 'I have got tired of this man.' The sentence ༜ୋ-ବ୍ରା-ହା-କୁ-ଦ୍ରୀ-ଶି-ଲ୍ତ୍ଵି-ଦ୍ଵା-କ-ନ୍ତ୍ର-ଦ୍ଵା was explained to me as: Having understood the doctrine, and having been delivered (sayed). I am now weary of the world, have renounced the world, know the world for vanity, have turned away from it. For J.'s ལ୍ତ୍ଵି-ଶାର୍ଦ୍ଦ, 'scornful laughter', the synonym ལ୍ତ୍ଵି-ଦ୍ରୀତ୍ତି-ଦ୍ଵା was given to me, as well as the explanation 'a laugh to make the other feel ashamed,' 'to make another feel small.' We may therefore think of ironic, sarcastic, malicious laughter, or of derision and Schadenfreude. ལ୍ତ୍ଵି-ଶାର୍ଦ୍ଦ-କୁ-ବାଦ, to laugh at another, at the expense of another, in order to make him ridiculous. This word ལ୍ତ୍ଵି furnishes a very striking test of the present state of Tibetan lexicography, the word ଶାର୍ଦ୍ଦ will furnish another.

For words like these a comprehensive collection of authentic illustrations is imperative before finer shades and the exact range of meanings can be fixed. བྱକྡ; commonly translated as 'shame,' a synonym for རྩ୍ମྚ, is a similarly uncertain word. Compare the translations in J. and S. Ch. D. of this same sentence: རྩ୍ମྚ-ସ୍ଵର୍ଗ-ଦେହ-ସନ୍ତି, J.: 'he has no shame nor dread'; S. Ch. D.: 'he has no shame or modesty.'

ନ୍ରୀପମ୍ବଦ୍ୟୁଁ see ନ୍ରୀପମ୍ବ.

ନ୍ରୀପମ୍ବରୁଦ୍ୟୁଁ ଶର୍ମୀ see ନ୍ରୀପମ୍ବ.

ନ୍ରୀପମ୍ବରୁଦ୍ୟୁଁ see ନ୍ରୀପମ୍ବ.

ନ୍ରୀପମ୍ବରୁଦ୍ୟୁଁ ଶର୍ମୀ see ନ୍ରୀପମ୍ବ.

ନ୍ରୀପୁଁ see ଶର୍ମୀ-ନ୍ରୀପୁଁ-ନ୍ରୀପୁଁ-ନ୍ରୀପୁଁ and ନ୍ରୀପୁଁ.

ମାନ୍ଦ୍ରିତ୍ୟୁଁ see ମାନ୍ଦ୍ରିତ୍ୟୁଁ.

ମାନ୍ଦ୍ରିତ୍ୟୁଁ-ପକ୍ଷୀ, ୫୫ J.'s queried ମାନ୍ଦ୍ରିତ୍ୟୁଁ-ପକ୍ଷୀ, quoted from Gyal-

rabs: 'prob. omniscient-merciful' cannot with any certainty be decided from this passage.

Desg. has ମାନ୍ଦ୍ରିତ୍ୟୁଁ-ପକ୍ଷୀ=ସ୍ମୃତାତ୍ମି= 'knowledge of the heart,
i.e. pity, mercy.'

S. Ch. D. 'omniscient mercy.'

According to my teachers these are two different words here, knowledge and mercy; not a compound. ମାନ୍ଦ୍ରିତ୍ୟୁଁ is here hon form of ଜ୍ଞାନ୍ୟୁଁ to know. But a subst. ମାନ୍ଦ୍ରିତ୍ୟୁଁ is not recorded in the Dicts. Desg. has a ମାନ୍ଦ୍ରିତ୍ୟୁଁ = ଜ୍ଞାନ୍ୟୁଁ = ଜ୍ଞାନ୍ୟୁଁ= 'science, knowledge', and S. Ch. D. also gives ମାନ୍ଦ୍ରିତ୍ୟୁଁ as 'knowledge'. In compounds ମାନ୍ଦ୍ରିତ୍ୟୁଁ has usually the verbal value of 'knowing.' The entries s.v. ମାନ୍ଦ୍ରିତ୍ୟୁଁ in the Dicts. need careful comparison and deserve close study.

ମନ୍ତ୍ରିବ୍ଦ is often used in an emphatic sense to know all, to know through and through, to know with supernatural knowledge (as, for instance, to know what happens from a distance), cf. the English adj. 'knowing.'

The shades of meaning: wise, learned, intelligent, sensible, careful, cautious, clever, need further analysis.

ବ୍ୟକ୍ତିଶାସନ, 35. The value of this word is clear from the

Dicts.. but there is a difficulty in choosing suitable English words to fit each case in rendering. Such words as the following may be found useful under various circumstances: to be disturbed, upset, disordered (cf. disordered brain), unbalanced, deranged, convulsed, in turmoil tumultuous (a soul in tumult), in revolt, turbulent, wild, seething, in uproar, in the throes of (passion, etc).

And even so none of the above expressions furnishes an easy, idiomatic and close rendering for **ଶ୍ରୀମଦ୍ଭଗବତପ୍ରକାଶାଧିକାରୀ**, the man whose very character is an utter chaos.

ବ୍ୟକ୍ତିଶାସନ, 21 Ordinarily to carry, but here to carry back, i.e. to repay, render, return.

Example: **ଆମନ୍ତରିକିଣ୍ଠବ୍ୟକ୍ତିଶାସନ**, You must render your parents their kindness. The verb **ବେଳାଶ**, primarily 'to weigh', is equally so used; see J. s.v. 4. For the above example the word **ଘର** would ordinarily be inserted, **ଆମନ୍ତରିକିଣ୍ଠଘରବ୍ୟକ୍ତିଶାସନ**, but this would lessen the force of the illustration for our purpose as **ଘର** means here 'return.' and **କିଣିଷକ**, 'a kindness in return.' The above sentence can be expressed in three ways: **ଆମନ୍ତରିକିଣ୍ଠ** (with or without **ଘର**), **ବ୍ୟକ୍ତିଶାସନ** (or **ବେଳାଶ**, or **ଘରାଶ**), **କିଣିଷକ**.

ଶାନ୍ତିଶାଖା, title. Mother Snow Mountain. The affixes to **ଶାଖା** are according to J. **ଶା** and **ଶା**; Desg. adds **ଶା**; S. Ch.

D. only **妣**; Rell and Henderson no affix. Of these **妣** gives a definite sense of greatness to the mountain. (See S. Ch. D., Grammar, Introduction, p. 18) Here the particle **妣** is not an inherent part of the substantive, but is added to give a feminine sense to the word, which here means something like 'Mother Mountain,' the big mountain being as it were the mother of all smaller hills and heights around it. My informants were definitely of opinion that, here, 'Mother Mountain' and not 'Lady Mountain' was meant. So we should not understand the expression as 'Her Majesty or Ladyship the Snow Mountain.' The meaning though grammatically important remains better neglected in the translation.

শାନ୍ତିଶିଳ୍ପିକ୍ଷା, 25. In this snow-mountain-mass,
i.e. monastery. ଶିଳ୍ପିକ୍ଷା as monastery in J. s.v. ଶିଳ୍ପି but not s.v.
ଶିଳ୍ପି. Bell has ଶିଳ୍ପିକ୍ଷା as 'cell (of hermit).'

Here the expression seems rather to indicate Gendundub's own monastery (be it Daitung, Tashilhunpo or Namgyalchöde) than Galdan, spoken of in the second verse. See Schulemann, Gesch. der Dailalamas pp. 92 ff. See དྲྷୟା' and དྲ୍ଯ.

תְּמִימָנָה see תְּמִימָה

शेषाशः, 33. J. **द्वेषाशः**, error, mistake. In Desg. **द्वेषाशः** or **द्वेषापर्याप्ताशः**, solitary spot (s.v. **द्वेषाप्तः**) and **प्रश्नाशेषः** (s.v. **शेषः**), 'has lost his way'; and also **द्वेषाशःशु** to put apart: **द्वेषाप्तम्**, a separate road, a side road (route détournée). According to Desg. only the past form of **द्वेषाशः**, i.e. **शेषाशः**, means to have erred, gone astray, both physically and morally. S. Ch. D. copies J., but adds to J.'s **द्वेषाशः**, the place where two roads separate: 'so as to create doubt in the mind regarding the right path.' Schroeter (p 451a) has two entries **द्वेषाशः**, 'remote,' and **द्वेषाशःशु**, **प्रश्नाशः**, 'a closet.' J. has the latter expression as 'a hermitage.'

In our passage अमान्त्रिय has to be taken together in the sense of अमाप्तम् = अप्तमाप्तम् = अमाद्वृत्, the wrong road (in a religious sense, in contrast to the अमाप्रस्तुत्य of 1. 31). अमान्त्रियस् is here to be understood as a 'wrong-road-place,' as the spot or place (सः = सःक्तः) which is, or proves to be, the wrong road, i.e. the place where one realizes that the road on which one is, is the wrong road, or, perhaps better, that the road is a wrong road (=place) to be in, a wrong-road-spot, indeed.

The meanings, recorded in the Dicts. for compounds with or without initial **କୁ** of **କୁଶମନ**, seem logical, as one who has separated himself from the road *is astray, is mistaken, is (in moral or intellectual matters) in the wrong, in error.*

Note this example of the use of the verb: མྱନ୍ତେସାନ୍
ମୟନ୍ତେଶ୍ୱରାକୁବିମ୍ବନିଷାଦିତ୍ୱାଯ୍ୟାପ୍ତି, answer very carefully
 otherwise you will make a mistake.

ଶ୍ରୀଶ୍ରୀମଦ୍- see ଶ୍ରୀ.

• see ଅମ୍ବାନ୍.

ଶ୍ରୁଦ୍ଧ, 40. Ransom. Is here rather ଶ୍ରୁଦ୍ଧକ୍ଷଣ, well defined by S. Ch. D., s.v. The meaning of ଶ୍ରୁଦ୍ଧକ୍ଷଣ is probably 'the ransom (which is thrown to the evil spirit) as a substitute for representative of (the person on whose behalf the offering is made)', J.'s ମୈଶ୍ରୁଦ୍ଧ 'a man's image which in his stead is cast

away in the ། རྒྱྲ ཤ ག, 'a ransom in effigy. There are, however, uses of ཤ ག' in which the primary sense is perhaps rather 'effigy' than 'ransom.' In a ritual describing the construction of the torma cake it is said that the ཤ ག (together with many other moulds) must be imprinted on the dough or paste. Here the word seems to mean no more than 'a mould constituting an effigy of the body.' Though all the torma-cake material is thrown away after it has served its purpose, these imprinted effigies do not seem to serve specially as ransoms like the ཤ ག ཁ ས and ཤ ག མ ག quoted above.

As to J.'s queried ། མ ཤ ག འ ལ ཏ ཉ (and the slightly different ། མ ཤ ག འ ལ ཏ), this is explained as follows. The first phrase means: he is a lü in human form (a man-lü, *c.f.* werwolf; D. een lü in menschenvorm, menschelijke gedaante). ཤ མ means 'that man, there (with a pointing out by word or finger).' For instance: that man John, that king ། །. 'That man' alone would be ཤ ན. But the second phrase would mean: 'that man so-and-so is a very devil.' J.'s rendering of the first phrase as 'he is a curse, an anathema, one deserving to be cursed' seems too strong. Rather 'an unmitigated nuisance,' for, though harsh, it may be said by a mother of her own child when it is naughty and unruly. The sense seems to be 'devil' (as may also be applied to children or wicked grown-ups in English 'they are true devils', D. 'een paar baarlijke duivels') and seems to be a case of meaning-shifting from result to cause (pale death!), the lü being the ransom thrown to the evil spirit, Anglice devil. The association does not seem to be that of worthlessness, hatefulness, something good for nothing, only fit to be thrown away like a lü.

As to the above King Koko, this is a facetious name applied (something like thingumbob) to such Tibetans as ape Chinese manners in dress and in other ways. ། ། is said to be a Chinese word for Th. 舊 爪 or 舊 爪, elder brother. A Tibetan, strutting about in Darjeeling with Chinese cap and

coat may hear the sarcasm addressed to him : **ਤੀਗ-ਚਿਸਾਨ-ਮਾਨ-**

ਚਿਸਾਨ-ਟੀਗ-ਕਮ Well Mr. Chinaman (or John Ch., Uncle Ch) where are you going to ? ('Mossio' of the mid-Victorian Punch and music hall ditties).

ਸ਼ੁਦਾ-ਕਣ see **ਸ਼ੁਦ**.

ਦਸਾਰ-ਭਵਨ see **ਦਸਾਰ-ਭਵਨ**.

ਦਸਾਰ-ਭਵਨ, 6. Clearly printed in both copies, not **ਦਸਾਰ-ਭਵਨ**.

This name, 'the virtuous,' seems to refer to the Gelukpa sect, though the monastery which is here meant is usually called **ਦਸਾਰ-ਭਵਨ**. The relation between the two terms is not quite clear.

Grunwedel, in his *Mythologie des Buddhismus*, etc., p. 72, speaks of 'das Kloster dGa-ldan oder dGe-ldan.' Gunther Schulemann in 'Die Geschichte der Dalailamas,' p. 65, speaks of the 'Schule, die zuerst dGa-ldan-pa, dann aber dGe-ldan-pa oder dGe-lugs-pa, "die Tugendsekte" genannt wurde.'

Modern Tibetans seem to know only the name **ਦਸਾਰ-ਭਵਨ** for the famous monastery.

ਦਸਾਰ-ਭਵਨ-ਮੰਡਨ, 37. This is an apposition. The enemies, the sins; the enemies who *are* the sins; 'these enemies of sins' as in 'these rascals of boys.' See **ਤੀਗ-ਮੰਡਨ**.

ਮਾਨ-ਮ, title. Its hon. form is **ਮਾਨ-ਮਾਨ**. As a single word the affix **ਮ** is required, which may disappear in compounds. Bell gives as meaning of **ਮਾਨ-ਮ** 'religious song,' Henderson 'hymn.'

As J. points out, the profane song is **ਸ਼ੁ** and the religious song **ਮਾਨ-ਮ**. A synonym for **ਸ਼ੁ** is **ਸਾਰਿਸ** (not in the three Dicts. but in Bell and Henderson s.v. song).

S. Ch. D.'s **ਸ਼ੁ-ਮਾਨਸ** 'sportive song' is not supported by the data in J. or Desg., nor by my informants. They take the

second part of this compound as a misprint for ଶାରିଷ୍ଣ and hold that ମୁଦାଶାରିଷ୍ଣ is a double-form with the meaning of either of its parts: song. The word ମୁଦ୍ରମା has one honorific form, ମୁଦ୍ରମନ୍ତ୍ରମା. The words ମୁଦ୍ରା and ଶାରିଷ୍ଣ have each various hon. forms: ମୁଦ୍ରମଶାରିଷ୍ଣ (recorded in Bell) and ମୁଦ୍ରମମୁଦ୍ରା. Desg. has a ମୁଦ୍ରମନ୍ତ୍ରମା, pleasant song, but my oral information does not support this special meaning.

Note the difference between J. ଶିର୍ଦ୍ଦମୁଦ୍ରା (s.v. ଶିର୍ଦ୍ଦ), 'song of joy,' and Desg. id. s.v. ମୁଦ୍ରା 'chant érotique.'

In Redslob's translation of the Psalms into classical Tibetan, the word ମୁଦ୍ରମନ୍ତ୍ରମା is used for psalm.

The following table may be useful.

Ordinary ମୁଦ୍ରମା	=	hon. ମୁଦ୍ରମନ୍ତ୍ରମା
ମୁଦ୍ରା	=	$\left\{ \begin{array}{l} \text{ମୁଦ୍ରମା} \\ \text{ଶାରିଷ୍ଣ (sic.) ମୁଦ୍ରା} \end{array} \right. \quad (?)$
ଶାରିଷ୍ଣ	=	$\left\{ \begin{array}{l} \text{ମୁଦ୍ରମଶାରିଷ୍ଣ} \\ \text{ମୁଦ୍ରମଶାରିଷ୍ଣ (rare)} \end{array} \right. \quad (?)$

ମୁଦ୍ରା-ସ୍ୟା- see ଶାରିଷ୍ଣ-ସ୍ୟା-

ମୁଦ୍ରମା-ସ୍ୟା- see ମୁଦ୍ରମା-ସ୍ୟା-

ମୁଦ୍ରା-ସ୍ୟା- and ମୁଦ୍ରମା-ସ୍ୟା-, 38. Attention must be drawn to the fact that Desg. identifies ମୁଦ୍ରମା-ସ୍ୟା- with ମୁଦ୍ରା-ସ୍ୟା- as against J.'s distinction between the two forms as neutral and active. Also that Desg.'s explanation of ମୁଦ୍ରମା-ମୁଦ୍ରମା-ସ୍ୟା- etc., as 'to put (the

enemy) to flight in battle,' seems more probable than J.'s 'to fight a battle,' etc. The explanation of རྩୟନྤ, by རྒ୍ୟା, in the note on ສ୍ରାଵଣାରସ୍ତ୍ରିନ୍ଦ୍ରିୟ, q.v., seems to support this supposition. S. Ch. D. gives as a meaning of རྩୟନྤ 'to instigate, set going' and translates accordingly རସନମ୍ବରྩୟନྤ as 'to start a combat,' as against J. 'to combat' alone. Also ສ୍ରାଵଣାରସ୍ତ୍ରିନ୍ଦ୍ରିୟ 'one who gives battle.' Desg. s.v. ສ୍ରାଵଣା (p. 923): ສ୍ରାଵଣାରସନ or ສ୍ରାଵଣାରସ୍ତ୍ର 'to fight in battle, to combat.' Cf. also J. s.v. ສ୍ରାଵଣା. S. Ch. D. copies J. as against Desg. ສ୍ରାଵଣାରସ୍ତ୍ରିନ୍ଦ୍ରିୟ, 'to fight a battle.' These words རྩୟନྤ and རྩୟନྤ, again, need further investigation supported by quotations (as well as the word ສ୍ରାଵଣା with which they are used).

ଶିରା, 33. To be old, the state of being old, old age.

Example ଜୀବିତରେକିମୁଖୀବଳୀପରିମିତି, 'the being born growing old, being ill, dying are sorrows,' or 'birth, old age, illness and death are sorrowful.' Cf. the treatment of the first four words in J. ଶିରାଧରୀ, with following verb, to be translated as 'of old age,' literally 'of (belonging to, attendant on) having, become old; for instance, the joys, sorrows, etc., of the state of having become old (of old age) = ଶିରାଧରୀଶ୍ରୀନ୍ଦ୍ରିୟ (or ଶ୍ରୀନ୍ଦ୍ରିୟ).

This is not the subst. ଶିରା or ଶିରାଧରୀ of Desg. J. treats ଶିରା as a verb with ଶିରା as a past tense, taking ଶିରାଧରୀ and ଶିରାଧରୀ as adjectives from which the usual substantives in ହୀ, ହୀ, etc., are made. Desg. gives the four forms ଶିରା, ଶିରାଧରୀ, ଶିରାଧରୀ and ଶିରା.

as substantives and has no verb 'to be old.' J.'s analysis seems 'the more accurate one. J.'s །ྱྤྱ' རྒྱྤྱ' 'old age' is absent in Desg., whilst this latter has a །ྱྤྱ' without affix as 'old man,' 'old age.' This word S. Ch. D. has as = །ྱྤྱ' 'old, ripe'; whilst he adds །ྱྤྱ' རྒྱྤྱ' 'aged, old; exhausted, infirm; an old man.' This group needs proper quotations for final settlement.

My oral information on some of these points is as follows: The use of །ྱྤྱ' alone, as 'old, ripe' is denied. །ྱྤྱ' does not mean རྒྱྤྱ' 'old,' because །ྱྤྱ' requires a །ྱྤྱ' 'grown old in years' in that sense. As an independent adjective, however, it means 'worn out, exhausted, thin, lean, aged, grown older.' and is in that case an equivalent for རྒྱྤྱ'. Troubles make a man །ྱྤྱ' 'age him'; make him *as if* old. Age makes a man རྒྱྤྱ', old, i.e. *really* old. For the use of །ྱྤྱ' the following two illustrations were given: །ྱྤྱ' ལྷྱྤྱ' རྒྱྤྱ' རྒྱྤྱ' 'don't do such work (or things; or don't behave in that manner) in your old age'; །ྱྤྱ' ལྷྱྤྱ' རྒྱྤྱ' རྒྱྤྱ' 'don't think bad (evil) thoughts in your old age when (whilst) death is drawing near.'

ସ୍ରୀ, ଶ୍ରୀ, ଶ୍ରୀ see ଶ୍ରୀ'.

ସ୍ରୁ (or ଶ୍ରୁତି) ଶ୍ରୁଁ see ଶ୍ରୁଁ'.

ସ୍ରୁତିମାତ୍ରୀସ୍ତ୍ରୀ see ଶ୍ରୁଁ'.

ସ୍ରୁତିକ୍ରୀସ୍ତ୍ରୀ see ଶ୍ରୁଁ'.

ସ୍ରୁତିକ୍ରୀସ୍ତ୍ରୀ see ଶ୍ରୁଁ'.

ସ୍ତ୍ରୀଷ୍ଟା and **ସକ୍ରୀଷ୍ଟା**, 54. The treatment of these words in the Dicts. seems unsatisfactory. None of the Dicts. give a passive verb **ସ୍ତ୍ରୀଷ୍ଟା** or **ସକ୍ରୀଷ୍ଟା** ‘being adorned, being decked out, embellished,’ etc. J. has only **ସ୍ତ୍ରୀ** as a subst. ‘ornament,’ ‘decoration,’ and a verb **ସକ୍ରୀଷ୍ଟା** ‘to adorn, decorate, provide with.’ According to this his own example **ଡିକ୍ଷାନ୍ତାମ୍ବିନ୍ଦୁସ୍ତ୍ରୀଷ୍ଟା** should not mean, as he says, ‘the letter *nya* (ଡି) being provided with an *S* above it’ (=ଶ୍ଲୋକ), but rather something like ‘to adorn the letter *nya* with a *sa* as a topletter.’

Desg. knows a verb **ସ୍ତ୍ରୀଷ୍ଟା** or **ସ୍ତ୍ରୀତ୍ରୀଷ୍ଟା** (or **ସ୍ତ୍ରୀ** or **ସତ୍ରୀ**) with the meaning of ‘to adorn,’ with a past tense **ସକ୍ରୀଷ୍ଟ**, ‘ornavi, ornatus, orné,’ whatever that means. He and J. quote also a **ସ୍ତ୍ରୀମୁଣ୍ଡାପ୍ରକ୍ରିଷ୍ଟା** ‘adorned,’ in which the **ସ୍ତ୍ରୀ** has clearly a substantival value, like in **ସ୍ତ୍ରୀଅନ୍ତା**, ‘without adornment, unadorned.’

S.v. **ସକ୍ରୀଷ୍ଟ** Desg. says: ‘praet. verbi **ସ୍ତ୍ରୀଷ୍ଟା**, ornatus, et v. act. ornare, orné, orner,’ and he adds **ସକ୍ରୀଷ୍ଟା** or **କା** ‘ornament.’ Bell has **ସ୍ତ୍ରୀକା** for ornament. But J. knows no **ସକ୍ରୀଷ୍ଟା** or **କା** as substantives and refers expressly to the unprefixed **ସ୍ତ୍ରୀ** for the substantives. He further equates **ସ୍ତ୍ରୀକା** and **କ୍ରୀଷ୍ଟିମଣ୍ଡା** ‘ornaments’ (plural). Under **ରତ୍ନାଶାହ**, ‘to put on,’ we find further **ସ୍ତ୍ରୀରତ୍ନାଶାହ**, to put on gay clothes, finery (s.v. **ସ୍ତ୍ରୀ**, the same expression is translated as ‘to adorn one’s self,’) and **ସ୍ତ୍ରୀରତ୍ନାଧେଶଶାହା**, ‘beautifully attired’ (Mil.). If these translations are idiomatically true we should expect

(ष) རྒྱତྰ �to have a wider sense than the English ornament rather anything beautiful or fine, whether ornaments (in the sense of trinkets) or not. The word adornment would fit better. (Cf. D. tooi, G. Smuck.)

Desg. gives no example of རྒྱତྰ-ସ �with a clearly active value of the verb 'to ornament,' but both in J. and Desg. such examples are given under རྒྱତྰ-ସ. Desg. gives as synonyms ອିମାନ୍ତ୍ରିଦ୍ଵାରା and ອିମାନ୍ତ୍ରିଦ୍ଵାରା and it is a question whether in these expressions ଦ୍ଵାରା can have the neuter sense of 'to act as' = 'to be' (like in କୁଳାଶ୍ରୀଦ୍ଵାରା). S. Ch. D. (who has several misprints in his syns. for རྒྱତྰ) quotes s.v. ອିମାନ୍ତ୍ରିଦ୍ଵାରା (292b) a ອିମାନ୍ତ୍ରିଦ୍ଵାରା-ନିର୍ଦ୍ଦେଶ, 'to arrange ornaments (tastefully); to decorate, adorn, to construct or adjust grammatical forms, sentences. (Zam.).' This latter use of རྒྱତྰ is evidently the clue to the expression, quoted elsewhere by Desg. and S. Ch. D.: རྒྱତྰ-ମାଧ୍ୟମ, ଅଳ୍ପକରପଣିତ, one versed in rhetoric, a clever orator. The equation རྒྱତྰ-ସ=ନଗ୍ନା-ସ (in the modern language, v. Bell, to put, place), given by S. Ch. D. is denied by both my teachers, though confirmed by Desg.; they know of no Tibetan word of this spelling and sound with the meaning bejewelled, adorned, decorated, as is the correct translation of the Skr. equivalent ମଣିତ. Yet may རྒྱତྰ (ସ) perhaps mean 'an ornamented object', hence 'dice, dice'; hence again Desg. 'objets mêlés pour tirer les sorts', and lastly 'stake' (in gambling) and 'lot'? This first meaning is not in the Dicts. but would settle the question discussed a few lines lower down, and explain those combinations with རྒྱତྰ which refer to gambling and divination. In connection with the immediately following articles in S. Ch. D., རྒྱତྰ-ନଗ୍ନା-ମାଧ୍ୟମ, 'one who joins in a wager, gambler' [one who puts up his jewels, ornaments for

a stake ?], and རྒྱତྰྩྰྦ୍ୱ ། or ལୁମାୱ, ‘a dice-rogue, a gamester, one who throws dice,’ etc., it should be ascertained whether there is a Tibetan word with རྒྱତྰྩྰྦ୍ୱ which means die, dice, or whether the combinations refer to the staking of ornaments and jewels in gambling.

S.v. རྒྱତྰྩྰྦ୍ୱ S. Ch. D. gives no news, treating this word, however, as a verb, and referring to རྒྱତྰྩྰྦ୍ୱ for the subst.

As a result of this little investigation we come to the conclusion that it is legitimate to inquire whether there is not a Tibetan verb རྒྱତྰྩྰྦ୍ୱ (more likely than རྒྱତྰྩྰྦ୍ୱ) with the passive or neuter sense of ‘being decked out, being ornamented or adorned, showing gaily.’ What would render such a word exactly in English is difficult to see, unless we coin a verb ‘to splendiferate,’ but D. pronken (pronken in vollen luister) comes near to it. Other related words would be: to blaze forth, to shine out, to cut a dash, or else to swagger, to swank, to preen, to strut, or again to be graced with or by, to show forth, etc., but especially ‘to display’ in the technical zoological sense.

An instructive illustration in this matter is furnished by the following two sentences, both with the same meaning:

ସଂଗ୍ରହିତମାତ୍ରକୃତ୍ୱମା, or ସଂଗ୍ରହିତମାତ୍ରକୃତ୍ୱମା,

of which the best idiomatic translation is: O, what a fine picture!; how fine is the painting (drawing) of (in) (this) picture!

But the psychological translation is in the first case: ‘This picture is by-lines-(fine)-displaying’, and in the second case: ‘To this picture there is a by-the-lines-(drawings)-ornamentation (or display).’

କୃତ୍ୱୀଁ see କୃତ୍ୱ.

କୃତ୍ୱମା, 6. According to J., III, also ‘superior, excellent, eminent.’ କୃତ୍ୱମାତ୍ରକୃତ୍ୱମା, ‘most excellent, illustrious.’ This may be the meaning here. Whether there is a connection between the word as used here and the କୃତ୍ୱମା title of the Dalai Lamas may be left undecided.

ସ୍ମରିତ, 30. Here character, heart, disposition, etc. It is curious that this meaning, given by J. and Desg., is absent in S. Ch. J.D.

କ୍ଷେତ୍ର, 39, 40. Door. Though the average Tibetan house (if it be not a mere hut) has two doors, a front door and a back door, they are not on a principle located in the eastern and western sides of the house. For the text the words east and west have no special significance : they are simply used ଦୟାଦୂରିତ୍ୟ, by way of speech, as an example, illustration or comparison.

The front (main, public) door is called ମାତ୍ରିକ୍ଷେତ୍ର or ଶୁଣ୍ଠି (or ଶୁଣ୍ଠିତ୍ୟ) କ୍ଷେତ୍ର. The first word is interpreted as the 'main,' 'public,' or 'middle' door ; the second as the 'wide' or 'royal' door. The back door is called ହୃଦ୍ୟକ୍ଷେତ୍ର (in J. s.v. ହୃଦ୍ୟାଦ୍ୟ), which is explained as 'the door for horses and cattle.' The ମାତ୍ରିକ୍ଷେତ୍ର quoted by J., p. 29b, is unknown to my informants. They only know a ଜୀବିକ୍ଷେତ୍ର, 'the door leading to birth, or re-birth.'

କ୍ଷେତ୍ରମୁଦ୍ର see ମୁଦ୍ରା.

କ୍ଷେତ୍ରମାଦ see ମାଦିନା.

କ୍ଷେତ୍ରଗ୍ରହ see ଗ୍ରହି.

କ୍ଷେତ୍ରମଦ (ମଦ) see ମଦାର୍ଥ and କ୍ଷେତ୍ରମ.

କ୍ଷେତ୍ରକ୍ଷେତ୍ର, 16. With terminative : 'there is certainty for' = 'it is certain' = 'I am sure of', 'I know for certain that', 'it is surely, truly so.' A has କ୍ଷେତ୍ର for କ୍ଷେତ୍ରକ୍ଷେତ୍ର in B.

Here, however, କ୍ଷେତ୍ରକ୍ଷେତ୍ର=କ୍ଷେତ୍ରମଦ=କ୍ଷେତ୍ରମଦନ୍ତ୍ୟ=କ୍ଷେତ୍ରମଦନ୍ତ୍ୟ= 'indeed, truly, really, forsooth.' Compare also କ୍ଷେତ୍ରମଦ.

ଦ୍ୱାକ୍ଷର୍ମ୍ୟୁସନ୍ ଦ୍ୱାକ୍ଷର୍ମ୍ୟୁସନ୍

ଦ୍ୱାରା see କେନ୍ତ୍ରାମ

ନେତ୍ରସ୍ଥୀ· see ତେଶାଗ୍ରହ· and ତେଶାସ୍ଥ·

ନ୍ୟୁଁ see କେଶାର୍ଦ୍ଦ

ରୁଷ୍ୟୁଁ see ଶୈଖାଣ୍

ଗୀତ୍ସୁଁ see ଶିଥିଷ୍ଟ

ଦୁଃଖୀ see କିନ୍ତୁ

মন্ত্ৰ-বৰ্তন-হৃষিকেশ-এ see হৃষিকেশ-

अः अः श्वे अः

କେଶାର୍ଦ୍ଦ, 48. (Also କେଶାକୁର୍ଦ୍ଦ). Here rather with the meaning ‘without fail, for sure, indeed, surely’ in addition to J.’s ‘anyhow, by all means.’ It is said to be synonymous with ଦେଶାଧିକ୍ରମ and colloquial ଦେଶିତା, as, for instance, in : ଦେଶିତା ଥିବାର୍ଦ୍ଦନାମର୍ଦ୍ଦ, ‘I ask (you) to come without fail, indeed, surely, for sure, so that I may count on it.’ Also କିମ୍ବାଳମ୍. Cf. Desg. in addition to J.—J. (p. 129b) has the spelling ଦେଶିତା. Bell s.v. ‘certainly’ ଦେଶିତା (syn. କିମ୍ବାଳମ୍); s.v. ‘indeed’ (syn. କିମ୍ବାଳମ୍); s.v. ‘surely’ ଦେଶାଧିକ୍ରମ; s.v. ‘actual’ ଦେଶିତା; s.v. ‘real’ ଦେଶିତା (syn. ଦେଶାକୁର୍ଦ୍ଦ); s.v. ‘really’ ଦେଶାଧିକ୍ରମ. Desg. ଦେଶିତାଚିତ୍ତ ‘natural, not manufactured,’ but ଦେଶିତା (next article) ‘certitude’ = ଦେଶ, ଦେଶ or ଦେଶଦ୍. S. Ch. D. ଦେଶିତା ‘true, genuine, really.’ କିମ୍ବାଳମ୍ and କିମ୍ବାଳମ୍ are not in the Dicts. ଦେଶ and ଦେଶଦ୍ are not endorsed by my authorities. See also ଦେଶିତା.

ਤੇਸਾਦੁ, colophon. According to J.= **ਤੇਸਾਫ਼ਲਨਾਦੁ**, 'that which has been spoken,' i.e. 'speech, word,' etc. Corresponds very closely to D. 'het gesprokene, het gezegde' or L. 'dictum.' Here, however, the meaning may be extended to 'piece of writing' (D. 'het geschrevene,' L. 'scriptum') or perhaps even more generally 'the above, the foregoing.'

The other use of the expression, as an abbreviation for **ਤੇਸਾਵਾਸ**, 'the so-called,' is here, of course, not applicable.

ਸਾਹਸਾਦੁ (or **ਦੁ**) see **ਤੁਦਸਾਅਦ**.

ਲੋਮਾਸਾਦੁ see **ਗੁ**.

ਲੋਮਾਸਾਕਾ see **ਗੁ**.

ਲੋਮਾਸਾਕ੍ਰੀ see **ਗੁ**.

ਤੇਸਾਲੂਦਾ, 22. In J. 'love and hatred,' but here better 'attraction (for the pleasant) and repulsion (for the unpleasant)' in other words: 'non-attachment (to weal and woe), indifference (to the ups and downs of life),' or again 'bondage (to emotions, impressions, etc.).' S. Ch. D. has 'passion for, passionate attachment.' It is the German 'Lust und Unlust.'

ਛਾਹੁੰਦੁ see **ਸਾਹੁੰਦ**.

ਛੁਦਾ see **ਸ਼ੁਦਾ**.

ਤੁਦਾ see **ਸ਼ੁਦਾ**.

ਤੇਸਾਗੁਦੁਦ੍ਰਿਦਾ see **ਸ਼ੁਸਾਵਾਦ**.

ਤੇਸਾਤੁਥਾਵਾਲਿਨੀ, 34. To be construed: **ਤੇਸਾ+ਤੁਥਾਵਾਲਿਨੀ** (**ਦੁ** or **ਗੁ**), and not as **ਤੇਸਾਤੁਥਾ+ਵਾਲਿਨੀ**, etc.

ਤੇਸਾਵਾਦੁ (**ਵਾਦੁ**), 43. Here most likely in the stricter sense those who have devoted, given, themselves (entirely) to the religious life, i.e. those who have entered the order, the **ਬ੍ਰਾਹਮੁਣਿ** or even **ਗੁਦਾ**, learners, pupils, lay-brothers. Cf. how-

ever, J. s.v. ཀྱୁସ୍ རୂପ୍ ས୍ତର୍, p. 163a, and Desg. who has a subst. ཀྱୁସ୍ ༄ མର୍ଦ୍ଦୁ, 'lamaist dignity, rank,' p. 333b.

କୁଣ୍ଡଳା, 10. Stands here for ଶବ୍ଦାଧିକଣ୍ଠୀ, or କୁଣ୍ଡଳାମ୍ବା, 'the deep, profound, doctrine, teaching, religion.' Perhaps an allusion to the ଶବ୍ଦାଧାରା, the 'profound doctrine of Buddhism as explained in the Tantras' (S. Ch. D. s.v. ଶବ୍ଦାଧାରା). J. renders it 'a term of Buddhist mysticism, doctrine of witchcraft,' whilst Desg. translates the term as 'doctrina magica.' ཀྱୁସ୍ རୂପ୍ instead of ଶବ୍ଦାଧିକଣ୍ଠୀ perhaps for metrical reasons; in ordinary speech the inversion seems not usual. See also ଶବ୍ଦାଧାରା.

କୁଣ୍ଡଳାମ୍ବା see ଶବ୍ଦାଧାରା.

କୁଣ୍ଡଳାମ୍ବା see ମହା.

କୁଣ୍ଡଳାମ୍ବା, 46. 'To hold, to keep, to stick to, adhere to.'

କୁଣ୍ଡଳାମ୍ବା 'not keeping (it) so. not preserving, maintaining (it) in that (the same) state, not letting (it) continue in the same way. not keeping up the state of. not persisting in (the same way)' etc.

Freely translated by its reverse: rectifying, redressing, correcting, changing (one's attitude, condition, action, etc., previously referred to).

କୁଣ୍ଡଳାମ୍ବା see ନେତ୍ରାନ୍ତିରା.

କୁଣ୍ଡଳାମ୍ବା see ଶବ୍ଦାଧାରା.

କୁଣ୍ଡଳାମ୍ବା see ଶବ୍ଦାଧାରା.

କୁଣ୍ଡଳାମ୍ବା, 45. Not in the Dicts., lit. 'after-track,' is here, 'followers, pupils, disciples, adherents.' Though କୁଣ୍ଡଳାମ୍ବା is sometimes used for ମହା, see J. 177a, last line, the word

, ད୍ୱିନ୍ଦ୍ରିୟ, 'affix. final consonant,' a grammatical term, is of course different, as well as J's adj. 'following, coming after.'

The word has also the meaning 'orphan' (those left behind). See also under མାତ୍ରାନ୍ତି, etc.

ମହାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ see ପରମାନ୍ତରପଦ୍ଧତି.

ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ see ପଦା.

ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, 37. Here 'sin' or 'vice' are to be understood as either the *three* sins, or vices, or failings, or defects, or frailties, ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, 'lust, anger and stupidity' (in the conventional rendering), ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, or the five sins, ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ, namely the three mentioned above with the addition of ମହାମୁଦ୍ରା 'pride' and ଅଶ୍ଵର୍ଦ୍ଧା 'envy' as fourth and fifth.

See also ତ୍ରୀତ୍ତିଷ୍ଠାନ୍ୟୁସନ୍ୟୁକ୍ତିଃ.

ମାତ୍ରାନ୍ତିଃ see ପରମାନ୍ତରପଦ୍ଧତି.

ଶ୍ଵିଦ୍ୟେଃ see ଶ୍ଵିଦ୍ୟେଃ ଶ୍ଵିଦ୍ୟେଃ.

ଶ୍ଵିଦ୍ୟେଃ ପ୍ରତିକ୍ରିୟାଃ see ପରମାନ୍ତରପଦ୍ଧତି.

ଶ୍ଵିଦ୍ୟେଃ ପ୍ରତିକ୍ରିୟାଃ ପ୍ରତିକ୍ରିୟାଃ, 13. Equals ଶ୍ଵିଦ୍ୟେଃ ପ୍ରତିକ୍ରିୟାଃ ପ୍ରତିକ୍ରିୟାଃ (or ଶ୍ଵିଦ୍ୟେଃ).
ପ୍ରତିକ୍ରିୟାଃ = 'to be ease-loving, indolent, lazy.'

ଶର୍ଵିଦ୍ୟେଃ, 28. 'From the bottom' (sc. of the heart), hence expressions like ଶ୍ଵିଦ୍ୟେଃ ଶର୍ଵିଦ୍ୟେଃ ଶର୍ଵିଦ୍ୟେଃ may be simply translated 'a deep pity (or sadness) arises. I become very sad, I am very sorry.' See also ଶ୍ଵିଦ୍ୟେଃ.

ଶର୍ଵିଦ୍ୟେଃ, 55. Here perhaps better 'treasure heap' than mere 'treasure,' or perhaps even 'treasury.' S. Ch. D. gives as

meanings: 'treasure' and 'store-place,' in this deviating from J. and Desg. S. Ch. D.'s example རྩྪନ୍ତିର, 'the repository of water, the ocean', seems to prove his additional explanation.

କ୍ରମଧ୍ୟଃ see କ୍ରମଧ୍ୟଃ.

କ୍ରମିତଃ see କ୍ରମଗୁଡ଼ଃ.

କ୍ରମଭ୍ରତୀୟଃ see କ୍ରମଗୁଡ଼ଃ.

କ୍ରମା, 49. (Pf. and ft. ସହିତଃ). Has here simply the primary meaning 'to adhere to,' more colloquially, 'to stick to,' or 'to keep to, hold fast to, to heed, to observe.' May, however, here be also taken as Desg.'s 'to believe in, to trust' (in the sense of 'to rely on') according to his example ବିଦ୍ୟୁତ୍ସମ୍ଭବାତ୍
କ୍ରମାତ୍ସମ୍ଭବ, 'I believe, trust (in) your words' (p. 420a), or otherwise: to put reliance on (what another says, states, preaches, teaches).

କ୍ରମା, 32. (Pf. ସହିତଃ). May almost be translated here as 'to contemplate, to consider' ('if one comes to think about it' or 'if one looks into that matter'), but not merely as 'to behold, to see.'

କ୍ରମଧ୍ୟଃ, 47. Evidently the same as J.'s ସହିତଃନ୍ତିର
'examination, trial' (214b). J. has a verb ସହିତଃନ୍ତିର (or
କ୍ରମାନ୍ତିରା) ଶର୍ତ୍ତାତ୍ସମ୍ଭବ, occurring in the Padma t'añ yig and in Milaraspa, with the meaning 'to examine, search into, see whether or whether not.' J. has also the forms କ୍ରମଧ୍ୟଃ and ସହିତଃନ୍ତିର, both subst. 'examination.' s v. ନ୍ତିରାତ୍ସମ୍ଭବ, 'to examine,' p. 329a.

Desg. gives କ୍ରମଧ୍ୟଃ as syn. with କ୍ରମା, 'to consider, test, judge'; ସହିତଃନ୍ତିର, 'examination, judgment.'

S. Ch. D. དྲྫྨ·ର୍ୱ୍ୱଦ୍ (= ସମ୍ବାଧୀନ, or ସମ୍ବନ୍ଧସମ୍ବନ୍ଧ) 'consideration, examination, trial,' and (558a) དྲྫྨ·ର୍ୱ୍ୱଦ୍ (= ଶିକ୍ଷାର୍ୱ୍ୱଦ୍), 'examination, careful weighing of all the details of a case, deliberation.' S. Ch. D. seems to treat དྲྫྨ·ର୍ୱ୍ୱଦ୍ and དྲྫྨ·ର୍ୱ୍ୱଦ୍ as two quite different words. S.v. ର୍ୱ୍ୱଦ୍-ଶ he has further དྲྫྨ·ର୍ୱ୍ୱଦ୍-ଶ, 'to examine anything,' and དྲྫྨ·ର୍ୱ୍ୱଦ୍, 'investigation, inquiry.'

କ୍ରମାଧ୍ୟ see କ୍ରମାଧ୍ୟ.

କ୍ରମ 51. This word seems here to mean 'vision, illumination, (direct mystical) contemplation, the seeing face to face.' In our passage it is the direct vision (the 'vision direct'), proper to, inherent in, characteristic of, belonging to, the knowledge pertaining to the actionless (or undifferentiated) state, the passive-state-knowledge-vision.' See also କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ See କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ see କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ see କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ see କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ-ଶ୍ଵର୍ଦ୍ଧ see କ୍ରମାଧ୍ୟ.

କ୍ରମାଧ୍ୟ-ଶ୍ଵର୍ଦ୍ଧ, 23. 'To follow, to keep to the teaching; to be or remain true, faithful to the teaching, to hold fast to it, to stick to it.' See also କ୍ରମାଧ୍ୟ.

ସମଶ see ଦ୍ୟୁତିଶମଶ

ସମଶତନ୍ମାନିତିଶାକେଶର୍ମନୀଦ୍ୟୁତିଶୁନ୍ଦରମହାପତିଷ୍ଠାନ, lit.

'Great-all-knowing-clergy-perfection-good-glory,' corresponds to a Sk. Mahā-sarva-jñā-samgha-siddhi-shri-blādرا. See for literature about him : Schulemann, Geschichte der Dalailamas, pp. 91-92, note 11, and S. Ch. D. : The Hierarchy of the Dalai Lamas, J.A.S.B., Vol. LXXIII, Pt. I, extra No., p. 81.

ସ୍ମୃତିଶାକେଶର୍ମନୀଦ୍ୟୁତିଶୁନ୍ଦରମାନିତିଶାକେଶର୍ମନୀ, 55. This is here, in my opinion, not a sort of Hottentottenpotentatentantehattenter-like formation. I take the ଶାକେଶର୍ମନୀ to refer to the ଶମଶାନୀ, a profound and wide mind, whilst the ମାନିତିଶାକେଶର୍ମନୀ only refers to the ମାନିତିଶାକେଶର୍ମନୀ, the treasury of omniscient mercy. It is not likely that the qualities of width and depth form part of an enumeration of which the remaining items are love and knowledge or even (as a compound) omniscient-mercy. See the various component words in this glossary.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ମାନିତିଶାକେଶର୍ମନୀ.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ମାନିତିଶାକେଶର୍ମନୀ.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ଗ୍ରୂଟ.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ଘମାଶ୍ଵରଶାକେଶର୍ମନୀ.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ରଣ୍ଜିତ.

ସ୍ମୃତିଶାକେଶର୍ମନୀ see ରଣ୍ଜିତ.

ନ୍ୟାଷ୍ଟିକ, 43. J.'s entry under this entry is as follows : “**ନ୍ୟାଷ୍ଟିକ** (ଘର୍ମ) ଶ୍ଵାର୍ଦ୍ଧ (ନ୍ଯାଷ୍ଟିକ) Schr. ‘good opinion’ (?), prob. : a pure sound view or knowledge *Glr.*; in *Mil.* it has a similar meaning.” He adds an oral sentence : “*dhag-nāñ jón-wa* C. to lead a holy life.” (sic, jón= jón ?) Schroeter has (135b) : “**ନ୍ୟାଷ୍ଟିକ**, a good opinion, a good conception of any thing, a conceit, a thought.” [Based on an Italian ‘conceitto’?] He has two further entries ‘**ନ୍ୟାଷ୍ଟିକିଷ୍ଟିକ**’, to form a good

opinion of any individual,' and 'དྷ རྒྱତྰ རྒྱତྰ' (read: རྒྱତྰ) ' ལ; 'to form a good opinion, or to conceive well of any one.'

In our passage we are inclined to take རྒྱତྰ as རྒྱତྰ ས, as 'view, thought, idea, conception,' etc., and རྒྱତྰ ས = 'to exercise, practise, perform', or even 'to entertain, cherish (thoughts).' དྷ we take as དྷ ས, 'pure'—the connection with thought not the opposite of false, erroneous, but of bad, cruel, unkind. So here the expression seems to mean 'to think with goodwill, with kindness (of others), not the colloquial 'to have a good opinion of, to think well of.' To think 'good' is here the opposite of to think 'evil,' but the idiomatic value of the expression 'to think well of' (as the opposite of 'to think poorly of') would make the latter rendering misleading. The real value, then, of the expression as used in this passage, seems to be: 'to think good, kind thoughts of,' i.e. purely, or saintly in the sense of kindly, lovingly, benevolently, in a friendly manner, with sympathy, but not, as J. seems to suggest, intellectually correct. We may expand the rendering into 'with a holy mind, with thoughts of saintliness, thinking saintly thoughts.' Compare J.'s colloquial phrase quoted above. So, as to the interpretation of the line in which the compound occurs, we take it that it means to enjoin, in contrast with the previous line in which it is said that beings in general must be thought of with kindness, that religious people (instead of the mere laymen) must be thought of in a still better, higher manner; namely with holiness and saintliness.

One of my informants was first inclined to take དྷ རྒྱତྰ རྒྱତྰ ས as 'to teach, to preach the true knowledge.' Though he later on sided with the explanation adopted above, the opinion should be recorded, but it should be added that a second informant rejected this view of the first one.

Attention should be drawn to the meaning of རྒྱତྰ དྷ, 'the soul' (with spellings རྒྱତྰ and རྒྱତྰ; དྷ, དྷ དྷ, དྷ དྷ, དྷ དྷ, s. J.). Also the curious expression 'to be indifferent' རྒྱତྰ དྷ དྷ དྷ S. Ch. D.: and རྒྱତྰ དྷ དྷ དྷ, Bell. These expressions not in Desg.

ମୁଦ୍ରା-ସ୍ଥେଁ see ମୁଦ୍ରା-

ବ୍ୟକ୍ତିଗତି । 27. Adverb : ‘purely, first class, first rate’

Not in J. but in Desg., yet here in a slightly different application. About S Ch. D.'s 'gravy' and 'relish' see below. नृसाम् with the genitive seems to mean 'acme', 'essence', the typical embodiment of something, like in expressions as 'a first class liar, a thief pure and simple, the very devil, satan himself, nothing short of an angel, a saint in propria persona.' नृसर्विनृसाम्, 'the very enemy.' In the colloquial नृसाम्, य॒दि॑ and अ॒द॑शी॒नृ॑द॑शी॑ may have the same meaning. The latter is something like pidgin-English 'number one' or the kitchen Malay equivalent 'nommer satu.' Other equations are श॒क्ति॑श॑शी॑ (or श॒शी॑), also नृ॑, the Anglo-Indian 'pukka.'

This latter word is in J. with the meaning of 'potion', a medical term, and in S. Ch. D. as 'potion, plain decoction, or mixture to be drunk after a medicinal pill has been taken.' The word **ଶ୍ରୀମଦ** means originally bone-soup, but has acquired also the more general meaning 'soup.' **ଶ୍ରୀ** can be applied to meat-soup, **ଶ୍ରୀ**, but **ଶ୍ରୀମଦ** cannot be used. It might be that **ଶ୍ରୀ** and **ଶ୍ରୀମଦ** are really the same word.

'**ତ୍ରୁଟ୍ରିଷ**' see **ଶ୍ଵର**.

'**ତ୍ରୁଟ୍ରିଷ**', 30. Might here, in connection with ambition, be translated as 'fierce,' an extension of its primary meaning 'strong.'

ତ୍ରୁଟ୍ରିଷ see **ଶ୍ଵର**.

ତ୍ରୁଟ୍ରିତ୍ତା see **ଶ୍ଵର**.

ତ୍ରୁଟ୍ରିତ୍ତମ see **ଶ୍ଵର**.

ତ୍ରୁଟ୍ରିତ୍ତମ୍ୟଦ, 24. For ever, always.

ତ୍ରୁଟ୍ରିତ୍ତମ see **ତ୍ରୁଟ୍ରି**.

ତ୍ରୁଟ୍ରିତ୍ତମ୍ see **ତ୍ରୁଟ୍ରି**.

ତ୍ରୁଟ୍ରିତ୍ତମ୍, 40. 'Exceedingly stupid, meaningless, useless, silly, senseless.' The particle ତ୍ର୍ୟ has an emphatic value, but it is difficult to define its precise scope in English. Oral information is vague on the subject, and seems to point towards a possibility that the ତ୍ର୍ୟ is a syllable of exclamation or turns the expression, of which it forms part, into an exclamation. ତ୍ରୁଟ୍ରିତ୍ତମ୍ · Oh, how silly!' An equivalent is **ତ୍ରୁଟ୍ରି** ତ୍ରୁଟ୍ରି = **ତ୍ରୁଟ୍ରିତ୍ତମ୍**. **ତ୍ରୁଟ୍ରି** alone is not used, and **ତ୍ରୁଟ୍ରି** ତ୍ରୁଟ୍ରି demands a final ତ୍ର୍ୟ or ଚିତ୍ତ.

S. Ch. D. (502a) translates ପ୍ରିସ୍ତର୍ଦ୍ଧକ୍ଷମତାଶ୍ରିଦ୍ଵିତୀୟ as : 'I pity you, ye Tibetans'; perhaps better 'What a pity, O ye Tibetans.' Compare the list of words with wedged-in ତ୍ର୍ୟ in J. s.v. ତ୍ର୍ୟ p. 533b.

ତ୍ରୁଟ୍ରିତ୍ତମ, 16. Also **ତ୍ରୁଟ୍ରିତ୍ତମ**, adjective 'kind.' According to S. Ch. D. also 'very kind, great boon, and the great or greatest benefactor.' S. Ch. D.'s wording is unsatisfactorily indefinite and his examples, taken from J., fit the text badly.

J. does not define the combination དྲྷྷ-କେ-ସ ර though he has an example ພାଦ-ନ୍ତ୍ର-କେ-ସ with the meaning 'greatest benefit.'

Two colloquial examples are : དྷྷ-କେ-ସ ଦ୍ୱାରା ଯବ-ଯୁମ-ମାତ୍ରିଙ୍କ; 'the two (very) kind parents,' and ମିଦି-ନ୍ତ୍ର-କେ-ସ ଚିଙ୍ଗ; that man is (very) kind.

In form དྷྷ-କେ-ସ is a comparative, 'kinder.' କେ-ସ is one of those adjectives which have a comparative and superlative of their own as :

	Great.	Many.	Good.	Small.	Bad.
positive	କେ-ସ	ମାତ୍ର-ସ	ଅମାତ୍ର-ସ	ତୁମ-ତୁମ-	ଜୁମ-ସ
compara- tive	କେ-ସ	ମାତ୍ର-ସ (or ଦ)	ଯମାତ୍ର-	ତୁମ-ଦ	ଜୁମ-ଦ
superla- tive	କେ-ସନ୍ତ୍ତ୍ଵା	ମାତ୍ର-ସନ୍ତ୍ତ୍ଵା	ଅମାତ୍ର-ସନ୍ତ୍ତ୍ଵା	ତୁମ-ସନ୍ତ୍ତ୍ଵା	ଜୁମ-ସନ୍ତ୍ତ୍ଵା

In practice, however, as shown by the above examples, the form is used for an ordinary quality in the positive degree though implying an amount of abundance or fullness of the quality referred to. Bell (p. 33) and Hannah (p. 129) have described these degrees of comparison. Short and partial notes in S. Ch. D.'s grammar (p. 31) and Henderson (p. 23). See J. Dict. s.v. ତୁମ୍ବା, p. 564. དྷྷ-କେ, J. 262b (as equal to དྷྷ-ତ୍ର୍ଯା) is not acknowledged by my informants.

ନ୍ତ୍ର-କେ-ସ is objected to by my teachers because they say it never occurs alone but requires a final ଏ, except in the superlative form དྷྷ-କେ-ସନ୍ତ୍ତ୍ଵା which, of course, is another thing. See, however, S. Ch. D. ພାଦ-ନ୍ତ୍ର-କେ, p. 654, J. p. 13. As to the କେ-ସ or କେ-ସନ୍ତ୍ତ୍ଵା in many Tibetan adjectives, this is better regarded as an enclitic particle, exactly corresponding to the English termination -ful. As little as the English -ful really

means 'full', does the Tibetan ཁྱෝ (ସି) as a termination of adjectives really mean 'great.'

Bell has རྒྱྲ-କେ-ଶ୍ଵୀ for 'kind.'

The word རྒྱྲ-ସ୍ତ୍ରୀ and its uses merit a separate inquiry. In this place we shall limit ourselves to stating that the entry gratitude (S. Ch. D., Ramsay, Schroeter) seems incorrect. The confusion has most likely come about because a རྒྱྲ-ସ୍ତ୍ରୀ is an answer to kindness (return gift, etc.) and so *beknowns* gratitude.

ରୀତିକେଣ୍ଠ (ସି) see ରୀତିକେନ୍ତା.

ରୀତିହିମକ୍ଷିତା, 21. Ellipse for: according to (or. in the measure of) whatever kindness (you have shown to me).

ରୀତିପ୍ରୀସ୍ତ୍ରୀ see ରୀତିକେନ୍ତା.

ରୂପମିଳା see ରକ୍ତି.

ରାଦା see ରୂପକୁମାଣ୍ଡଳୀ.

ରୂପାଧା, 35. The three Dicts. are not at one as to the exact shades of meaning of ରୂପାଧା.

J. has, subst.: 'anything hurtful, or any injury, mischief, harm, done.'

Desg., subst.: 'dommage, perte, mal.'

S. Ch. D. no substantive.

J., adj. (=ରୂପାଧାତର), 'noxious, mischievous, dangerous.'

Desg., adj. only ରୂପାଧାତର, not ରୂପାଧା alone: nuisible (noxious), and a ରୂପା=ରାଦା, deteriorated.

S. Ch. D., adj.: ରୂପାଧାତର, vicious, mischievous, deleterious, poisonous.

In J. and S. Ch. D. further applied meanings as: wild, hideous (screams); ferocity (in beasts), deleterious (smell), fierce (woman).

In our passage the expression ଶ୍ରୁତାନ୍ତିମନ୍ତ୍ର ତ୍ରୁଟି may be rendered by malign, wicked, evil, evil-minded, spiteful, with sufficient correctness.

ଶ୍ରୁତାଧାତ୍ରୀ see ଶ୍ରୁତାଧାରୀ.

ଶ୍ରୁତାଧାରୀ see ଶ୍ରୁତାଧାତ୍ରୀ.

ଶ୍ରୁତାନ୍ତିମନ୍ତ୍ର ତ୍ରୁଟି see ଶ୍ରୁତାଧାରୀ.

ଶ୍ରୁଦ୍ଧା see ଶ୍ରୁଦ୍ଧଦ୍ୱାନ୍ତା.

ଶ୍ରୁଦ୍ଧଦ୍ୱାନ୍ତା, Colophon. J. renders this word as 'a song expressive of longing or of grief, an elegy (Mil.)'; but this definition is not quite typical of our present poem. S. Ch. D. has 'a song of longing grief.' J.'s example ମେଷାଶ୍ରୁତାଶ୍ରୁଦ୍ଧାଧାରୀ ଅନ୍ତକ୍ଷି, where ଶ୍ରୁଦ୍ଧା means (spiritual) love, seems to point out to a meaning more apposite here. So we would prefer a translation: paean, hymn of praise (D. lofzang), or psalm instead of elegy. Other words to be considered: song of thanksgiving, memorial song, lament, plaintive song (jammerklacht?), memorial verses, an *in memoriam*, a memorial, etc. See also ଦ୍ୱାନ୍ତା.

The dge rgyan, however, explains the word indeed in J.'s manner, but states that the longing and grief are not the worldly sentiments but religious ones. The longing and grief are concerned with the sorrows of the world and a yearning after spiritual realities, but not with the memory of the three teachers mentioned in the poem. If this is true, the above hypothesis is likely to be a wrong one and in my translation of the colophon the words there used should in that case rather run 'as a song of yearning for the higher life' (cf. the G. 'Weltschmerz').

ଶ୍ରୁଦ୍ଧା see ଶ୍ରୁତାଧାରୀ.

ଦ୍ୱାନ୍ତାସମନ୍ତରୀ, 37. Steps, measures, to subdue or tame, etc.

ଦ୍ୱାନ୍ତାସମନ୍ତରୀପ୍ରତିଧାରୀ, to take such measures.

୧୯୩୩୪୨୦୮ see ଶ୍ରୀଶାହ.

୧୯୩୩୫୨୦୮, 20. (Fut. ୫୮). If the ଶୁଣାଶ୍ରୂଷା (see ୩୨) is

here to be thought of as a goad (like the one of the mahout), then the verb should be understood as sub J. 2. ‘to conduct, lead, guide’ (by prodding). My teachers take it as ‘to draw,’ or ‘pull.’ Pictorial representations might decide the point. My teachers think rather of a rod with a hook at the end, like the episcopal staff, and not of angling with a fishhook or prodding with a goad.

ଶୁଣାଭ୍ରୁଷ, 33. Or simply ଭ୍ରୁଷ, here: ‘the loss of temper, wrath, angry explosion or outburst.’ This sense is not given in the Dicts., though J.’s 4, ‘ardour, fervour, transport’, comes near it. **ଶୁଣାଭ୍ରୁଷ** is the same as ଭ୍ରୁଷ, but for the fact that the former word shows the cause, an outburst on account of trouble, vexation, worry, pain, sorrow. (ଶୁଣା) ଭ୍ରୁଷାଷ୍ଟନ୍

(ଶ୍ରୀ or ଶ୍ରୀ) ଏ = to show (or to lose) one’s temper, to flare up, to burst out, to break loose, to explode in anger, wrath.

ଅମାତ୍ରାଶୁଣାଭ୍ରୁଷାମାତ୍ରନ୍, ‘don’t show temper to your parents.’

ଦ୍ୱିତୀୟାଭ୍ରୁଷାମାତ୍ରନ୍, ‘don’t lose your temper before (or with) the master.’ ଦ୍ୱିତୀୟାଭ୍ରୁଷାମରନ୍ତରେନ୍ଦ୍ରନ୍ତରେନ୍ଦ୍ରନ୍, ‘to-day he has entirely lost his temper before (or to) me.’ It is synonymous, in this sense, with the word କ୍ରୁଷା which is also dealt with inadequately in the Dicts. q.v. **ଶୁଣାଭ୍ରୁଷାକ୍ରୁଷାମାତ୍ରନ୍**,

ଶୁଣାଭ୍ରୁଷାମାତ୍ରନ୍ତରେନ୍ଦ୍ରନ୍ତରେନ୍ଦ୍ରନ୍, ‘don’t lose your temper to anyone, to whomsoever’

ପରାଶ୍ରୀଶ୍ଵରାଭ୍ରୁଷାମାତ୍ରନ୍ତରେନ୍ଦ୍ରନ୍ତରେନ୍ଦ୍ରନ୍, ‘there is no reason (no need, or it is senseless) to lose your temper.’ (Cf. D. uitvallen, uitvaren, uitvoeteren, opstuiven, uitbarsten.)

ଶୁଣାଭ୍ରୁଷାଦ୍ଵାରା, 2. Either ‘as if rising towards the

sky,' in which case ཨན୍ତର୍ମାଣ୍ୟ ། refers to all the previous words, or : as if rising whilst in the sky, in which case the ཨନ୍ଦିତ ། would only refer to གୁଣାଧିକ །.

ଶର୍ଵାନ୍ୟ ། see གୁଣାଧିକ །.

ମର୍ତ୍ତବ୍ୟମାତ୍ରା ། see གୁଣାଧିକ །.

ଶ୍ରୀରାମ୍ପ୍ରତ୍ଯେଷ୍ଟନ୍ସମାନ୍ୟ །, 9. I have not received an explanation of the 'etc.' (ଶର୍ଵାନ୍ୟ) in this place and I ignore what kind of category is alluded to here. It seems not probable that the '18 classes of science' can be meant, which, in the Mahāvyut-patti (Ed. M.A.S.B.), form group XXIV, p. 20. Group L, (p. 59), furnishes more likely material, but Yoga is missing in it.

ଶୁଦ୍ଧଦିନା ། see གୁଣାଧିକ །.

ଦ୍ୱାପାଳିତ, 56. 'Glorious, noble,' also 'having abundance.'

Twice mentioned in J.'s article but not translated, perhaps because the meaning is so evident. Curious that neither Desg. nor J. specially cite this compound to which S. Ch. D. gives 7 lines, besides mentioning several combinations.

ଦ୍ୱାପାଲିତିମଦ୍ଦ, 52. Is this one word ?

ଦ୍ୱାପାଳିତନା, 53. 'Glory- or splendour-burning,' i.e. 'to blaze with glory,' or, more tamely, 'to be famous, renowned, celebrated'; the latter quoted by J. from Cs. s.v. གୁଣାଧିକ །. (It may also be taken as glory-spreading, i.e. getting more famous). Desg. quotes a geographical name གୁଣାଧିତନା, Chinese Pienpa. The expression is not in Desg. or S. Ch. D., and in J. only as taken from Cs., so that the latter's explanation needs verification. The literal translation 'to blaze with glory' fits here better.

Colloquially གୁଣାଧିକ ། is 'to thrive, to prosper, to do well.'

ଦ୍ୱାପାଳିତନା, 'he is doing well, is well-to-do, thriving.' གୁଣାଧିକ

ସାହୁ, he has become rich, has made a success of his life, has come out top dog, has made good, has become wealthy, opulent, is safe, got his ship home, has 'got there,' made his pile, is now a man of position. (Fr. est arrivé. D. is binnen, heeft zijn schapjes op het drooge.)

ସମ୍ପଦ, 53. Here ଧୟି=ଦୟାକ୍ରମ or ଧୟାକ୍ରମଶତର୍ଥ, technically 'the eighty symmetrical parts, proportions, or points of beauty (Cs., Mahāvyutpatti); or beauties, lesser signs (de Harlez); proportions (Schiefner). See the references under ପରମାର୍ଥ and ପରମାର୍ଥପଦ'. J (s.v. ଧୟି, p 327b) gives the full expression 'the eighty physical perfections of Buddha,' ଧୟାକ୍ରମଶତର୍ଥ ଏକାନ୍ତର୍ଥ, and ଧୟାକ୍ରମ 'proportion, symmetry, beauty.' J. has the entry ଧୟି 'symmetry, harmony, beauty (in certain phrases)' but S. Ch. D. omits this. Our passage is an example of this use, but the syllable ଧୟି is really an abbreviation here and not a full and independent word. Desg. seems to be mistaken in saying : ଧୟାକ୍ରମ (sic, misprint for କ୍ରମ) or ପରମାର୍ଥପଦ, 'proportion, symmetry, the 80 marvels of the body of the Buddha.' So ଧୟାକ୍ରମଶତର୍ଥ means indeed 'symmetrical, showing 80 marvels,' but these meanings would not be applicable to ପରମାର୍ଥପଦ which could only mean 'showing the 32 signs and 80 beauties.'

For the rest Desg.'s 2nd article s.v. ଧୟି adds to J.'s data, and his ଧୟାଶାଖା and ଧୟାକ୍ରମ 'custom, rule, example' are new. In Desg. 'custom, rule' tally with S. Ch. D. 'way of doing, method' which J. has as 'pattern, model,' but which he translates more freely in his examples. J. s.v. କ୍ରମ 'proportion, symmetry, beauty,' quotes a ଧୟାକ୍ରମ from the DzL. in the same

sense. According to this དྷེ་ would be equal to ཤྱତ୍ର, which seems improbable and is denied by my informants. An example of the use of དྷེ·ତ୍ରୟ" is the following: དྷྲେ·ଶ୍ଵରୀ·ଦ୍ୱାରା·ନାମାଦି·କମ୍ପି·ଦ୍ୱାରା·ନାମାଦି·ଶ୍ଵରୀ, the new year's dance of now-a-days in the monastery is in imitation of the old way, is after the ancient pattern, the old manner, follows the old example. དྷྲେ·ତ୍ରୟ" is here not exactly ཤ୍ରୟାନ୍ତାବ୍ୟ" 'custom' but rather: '(with) the (ancient) method (as) an example.'

Note the use of དྷྲେ·ଶ୍ଵରୀ" in the above example as 'old, ancient.'

ଦ୍ୱାରା·ଶ୍ଵରୀ" see ར୍ରୋ.

ଦ୍ୱାରା" see ར୍ରୋ.

ଦ୍ୱାରା·ପ୍ରଦି" (=ଶ୍ଵରୀ) see ར୍ରୋ.

ଦ୍ୱାରା·ତ୍ରୟ" see ར୍ରୋ.

ଦ୍ୱାରା·ଶ୍ଵରୀ" see ར୍ରୋ.

ଶ୍ଵରୀ·ଦ୍ୱାରା, 2, 5. The white cloud is a figure often occur-

ring in Tibetan poetry. If used as an emblem of holiness or spiritual loftiness in connection with eminent persons, this expression may perhaps contain a stereotyped allusion to the name of the tenth and supreme bhūmi or stage of the Bodhisattva, the dharma-megha, 'cloud of virtue,' ହରାଣ୍ତିକା. See Mahāvyutpatti, ed. A.S.B., p. 11. Here evidently not J.'s (336a) 'emblem of transitoriness,' though the point might be argued on the basis of the final remark s.v. ଅନୁଦ୍ଵନ୍ଦ୍ଵସ, see above.

ଶ୍ଵରୀ·ଶ୍ଵରୀ, 51. This word corresponds according to S. Ch. D. to a Sk. nishprapañca (or apañca, aprapañca) which in Macdonell's Sk. Dict. is rendered by 'unevolved, exempt from

multiformity.' We may, therefore, think of expressions like 'the undifferentiated, homogeneous, absolute.' The word dhātu being the Sk. equivalent for Tib. དྱିଦ୍ୟ, the whole expression དྱିଦ୍ୟ-ସ୍ଫୁର୍ତ୍ତା-ବ୍ୟା-ପ୍ରାପନା must correspond to a Sk. aprapanica dhātu. The same Sk. Dict. translates the word dhātu as 'layer, component part, element.' In Tibetan དྱିଦ୍ୟ means, according to J.: (1) 'the heavens'; (2) 'height'; (3) 'extent, region, space, in metaphysics an undefined idea.' According to the etymology མୃଷ୍ଟା-ବ୍ୟା-ପ୍ରାପନା should mean 'passive, actionless, quietistic, inert,' but according to the etymology of its Sk. prototype rather 'undifferentiated, monadic.' One of my informants compares it with ད୍ଵାର୍ଣ୍ଣ-ଦྱିଦ୍ୟ, dharma dhātu, and རୂପ-ବ୍ୟା-ପ୍ରାପନା, shunyatā, the void, the absolute. In this connection one should compare J.'s statements (215a) that in modern (Tibetan) Buddhism the term མୃଷ୍ଟା-ବ୍ୟା-ପ୍ରାପନା (अभिषमय), 'clear understanding or perception' means the same as རୂପ-ବ୍ୟା-ପ୍ରାପନା; and further (259b) that རୂପ-ନା, originally परमार्थ, has, in later times, also become equivalent to རୂପ-ବ୍ୟା-ପ୍ରାପନା. It seems that the old metaphysicians reached regions and distinctions where their followers could no longer join them, and hence the process became 'omne ignotum pro རୂପ-ବ୍ୟା-ପ୍ରାପନା.' For practical purposes the rendering 'absolute,' or 'motionless' might be used for མୃଷ୍ଟା-ବ୍ୟା-ପ୍ରାପନା, whilst the word དྱିଦ୍ୟ might be rendered by 'principle, state, region.' If occurring in a specimen of the more technically and theoretically philosophical literature of Northern Buddhism, a more precise rendering and more careful definition might be required. Taking the following རୂପ-ନା as 'knowledge, perception, cognition,' then the whole expression becomes in English 'the knowledge of the motionless state (or

region, or principle)' or —more pedantic but perhaps truer— 'the knowledge of (that is: pertaining to, inherent in) the monadic state.' Other equivalents: 'a state of stillness, the 'still state' and, mystically, 'the wisdom of the silence.'

One of my informants, the dge^g rgan, knows of a colloquial use of བྱନ୍ତୁ ༈ རྩୟ ༈ རྩୟ = རྩୟ ༈ རྩୟ = ‘hopeless,’ but my second authority ignores this use. The following two examples were given : རྩୟ ༈ རྩୟ ༈ རྩୟ ༈ རྩୟ ༈ རྩୟ = ‘it is labour lost (hopeless) to [try and] know this.’ You cannot hope to know this. (N.B.— Note the elliptic construction ‘hopeless to know’ for ‘to try to know, to study and so come to know.’) དྲྷ ༈ རྩୟ ༈ རྩୟ ༈ རྩୟ ༈ རྩୟ ༈ རྩୟ = ‘As he does not

even know how to read well (or properly), it is hopeless (lost labour), for him to (or: how can he ?) study grammar ? (Not: how can he pretend to *know* grammar ?).

N.B.—The Tibetan does not 'read' but 'reads books'; he does not 'write' but 'writes letters,' he does not 'go' but 'goes to the shop.' In short, he is a very objective being.

၅။ 'Father.' It is not clear why in the same line the same person is referred to by the ordinary ဘု' and then by the honorific ယော်, unless ယော်နှင့် is a standard expression which cannot be changed whilst the first ဘု' is used for the sake of variety in expression.

The same double use of the honorific and ordinary terms for father occurs in Laufer's 'Ein Sühngedicht der Bonpo', line 41.

त्रुमाश्, 5. In expressions like विद्यु-सदि-एव-त्रुमाश् त् the सदि् is explained as equivalent to शदि्, 'of the place where.' So the phrase विद्यु-सदि-त्रुमाश् दद्यन् वा should be understood as 'towards where' the man has gone, to the place where the man has gone,' दद्यन्-सदि-त्रुमाश् दद्यन् वा.

ਤੁਸਨਾਦ, 14. Here verb, infinitive, connected with Gen-dundub in instrumental (agentive) or genitival relation: to turn, move towards, to tend to.

ਤੁਸਨਾਲੁਚਾਵ, '46. Lit. 'to fall aside,' but here, as applied to the mind (ਭਿੰਦ), simply to be deflected, to go astray, to fall, sin (mentally), to deviate from the right path (religion, the right), to lapse (from virtue), etc.

ਧਯੁਦਾਧਰਾਧੰਨਾ, 29. 'To wish the ruin, the undoing, destruction, of, to be bent on the perdition of, to wish evil to' =**ਸਾਧਾਧਰਾਧੰਨਾ**.

ਗੁਣਕੁਰਾਫ਼ੀਦਾ, 17. The bodhimāṇḍa, according to the Dicts. historically and geographically Gaya, where the Buddha attained nirvāṇa. Here, however, it means rather the state implied by the locality, 'illumination, the essence of purification, final sainthood' literally 'the quintessence of bodhi.' In Christian language Golgotha (or the Cross) is similarly used in a metaphorical sense. In living Tibetan **ਗੁਣਕੁਰਾ** (bodhi) is not understood as 'wisdom' but as 'saintliness, purity.' There is, it seems, a confusion in the group of Tibetan [and Chinese!] renderings of bodhimāṇḍa (bodhi-essence) and bodhimandala (bodhi-round), and their synonyms, a confusion which may already have its origin in India itself. The treatment of these words in the Dicts. is not satisfactory. J. and S. Ch. D. give s.v. **ਗੁਣਕੁਰਾਫ਼ੀਦਾ** this word as synonymous with **ਵਜ੍ਰਾਸਨ**, Vajrāsana, but under **ਫ਼ੀਦਾ** S. Ch. D. has the entry: **ਗੁਣਕੁਰਾਫ਼ੀਦਾ**, the spirit of the Bodhisattva, i.e. Buddhahood.' This is the sense meant in our passage, though it may be doubted whether **ਗੁਣਕੁਰਾ** really stands here for **ਗੁਣਕੁਰਾਸਾਮਨਾਦਬਦ** as S. Ch. D. interprets it instead of only for bodhi. The Mahāvyutpatti (A.S.B., p. 44) has Bodhimāṇḍa =**ਗੁਣਕੁਰਾਫ਼ੀਦਾ**, and Cs. translates, 'the essence of sanctity

or holiness (name of the holy place at Gaya).' I yet believe that here a confusion of *māṇḍa* and *mandala* must be thought of. J. has, s.v. རྒྱନྡ-ସ୍ନྫ (p. 198b) 'snyin-po-byañ cūb- (or byañ-cub-snyiñ-po)-la mčis-pa, to become Buddha *Thgy.*' Rockhill, Life of the Buddha, p. 35, mentions the form, byang-tchub-kyi-snying-po as the equivalent for bodhimāṇḍa, and though Foucaux in the alphabetical index to his translation of the Lalita Vistāra gives only the form without ལྷ, yet in his text, in the places I verified (p. 239, five times), there is the ལྷ as with Rockhill.

In mentioning the word རྒྱନྡ-ସ୍ନྫ a special reference must be made to the element ສନ୍ଦ୍ର, commonly translated as bolster, cushion, seat, rug, etc. J. is very detailed about it. He has: 'a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality).' Desg. simply 'stuffed cushion.' S. Ch. D. more general 'a low seat, a divan, cushion, a bolster.' As to J.'s definition my authorities declare that this may be so perhaps 'on the Ladakh side' but is certainly not so in Tibet and in the Darjeeling district. They do not know about the details of five and nine cushions. They take the meaning far wider than bolster or cushion. They say that anything used to support anything or to seat anybody may be called ສନ୍ଦ୍ର, it may be a sheet of cloth, a carpet, a blanket, a cushion, a bolster, a seat in general, anything used for lying or sitting down on. The word has a meaning exactly opposite to the English 'cover' and can consequently be used in as many varied senses as the latter. Etymologically—if the root of ສନ୍ଦ୍ର, as seems probable, means 'to support'—the word would mean something like 'bearer,' 'basis,' 'bed,' 'floor,' 'upholder.' We might think of 'underwear', though in English that particular word is used with quite another association of ideas. In typography there is a word 'underlay' which corresponds exactly to the meaning of ສନ୍ଦ୍ର. The word 'bedplate', used in engineering, comes also near to it. It will be easily seen how an applied meaning as 'cushion, bolster' if given as the general sense of the word, would in many cases be totally inadequate. The line of associations to which 'cushion' belongs, and the line of associations to which 'seat, support, underlay' belong, intersect at only one

point and for the rest have nothing in common. A table-cloth may be called ଶାନ୍ତି because the food rests on it (ସ୍ତୁର୍ମାନ୍ତି) is used in this sense; lit. something like 'food-sheet, that on which the food rests'). In a ritual it is prescribed that the ଶାନ୍ତି for the offerings should be a spotless piece of white cotton or other cloth, called ମହାଶାନ୍ତି; 'offering sheet,' 'that on which the offerings rest.' Bell has ଶାନ୍ତି for 'carpet': small cushion, placed on chair ପାଶାନ୍ତି; large cushion on ground ଦସ୍ତିଶାନ୍ତି. This is a most interesting example illustrating the fact that it is strictly necessary first to find out the root-idea of a Tibetan word before translating it by words representing the incidental applications of that root-idea. Whoever has handled Chinese dictionaries knows how specially necessary this is in studying Indo-Chinese languages. The Sanskrit equivalent, āsana, is derived from the root ās, to sit or lie, but the Tib. root seems different.

Further notes on ଶାନ୍ତି. Cf. J. ମାଗଦାନ (pr. magdān), ground, basis, foundation, p. 409a. Bell, apron ଧରଣାନ୍ତି Cs., Grammar, p. 170, l. 10, translates ଶାନ୍ତି as couch (stuffed seat). Lewin, Manual, p. 123, first word last line: 'mat, seat', in the same sentence taken over from Cs.'s Grammar. Two synonyms for J.'s ମାଗଦାନ, quoted above are କୁର୍ମାନ୍ତି and ଶାନ୍ତିଶାନ୍ତି. Bell also has 'mat.'

ଶର୍ମଶାର୍ମିଦ୍ଵାତ୍ରୀ, 50. Seems simply an amplified form for 'love.' Difficult to be translated exactly, Sk. maitrikarūpā, may be treated as a compound, loving-kindness, love and kindness, or pity. On the question of karuṇā, especially, the learned have descended profusely.

ଶି' (ଶ') ଶିଦ' (ଶ'), 52. Sk. अनुच्चर, unsurpassed, unequalled, unrivalled, supreme, incomparable, most high, highest. Not specially entered in J. but illustrated by an example s.v. ଶି'.

Altogether absent in Desg. S. Ch. D. ཤྱାମ୍ଭଦ୍ରମନ୍ଦିର, 'to those who are supreme, or to the followers of the Anuttara school.' A curious entry! See S. Ch. D. also s.v. ཤྱାମ.

ଶମ୍, 3. Here perhaps better 'teacher' than 'priest' or 'superior.' The word may be here equally well taken in the singular as in the plural, but the latter is perhaps more likely.

ଶମ୍ବଦ୍, see ཤྱାମ୍ଭଦ୍ର.

ଶ୍ରୀମତ୍ତୁର୍ବେଦୀ 47. 'Straight, upright, righteous mind.' J.'s entry is a little vague. I think he takes ସ୍ରୀମତ୍ତୁର୍ବେଦୀ in his example ସ୍ରୀମତ୍ତୁର୍ବେଦୀ as an indication that ମାତ୍ରାର୍ଥୀ is also a honorific form. That, however, is not the case. Compare also the quotation from Cs. in S. Ch. D., ମାତ୍ରାର୍ଥୀମନ୍ଦିର 'to be impartial and straightforward, to be on the side of honesty.' I don't find this example in Schmidt. Desg. 'straight, upright, (levé,) just, honest.' According to the above the word is an adj and the translation of the passage becomes 'whether you persevere in a straight (righteous) mind.' The verb ମନ୍ଦିରୀ has then to be taken as 'to hold, adhere to, persevere in (an opinion etc.)' If however, we should find that ମାତ୍ରାର୍ଥୀ can also be sbst. 'righteousness', 'straightness,' (not in any Dict.), then ମନ୍ଦିରୀ would have the other meaning of 'to dwell, reside' and the phrase would have to be rendered 'whether the mind (continues to) dwell(s) in righteousness.' S. Ch. D. renders ସ୍ରୀମତ୍ତୁର୍ବେଦୀ as 'honest mind,' but the sense honest versus dishonest seems not quite applicable in our passage. J is vague here. My informants gave the above definition 'straight, upright' as their own but felt afterwards vague about this example which, though they had framed it, they could not vouch for: ମାତ୍ରାର୍ଥୀମନ୍ଦିରୀମାତ୍ରାର୍ଥୀମନ୍ଦିରୀ, 'see whether the man keeps straight or not.' The framer honestly confessed that whilst we were discussing the word he had been influenced by S. Ch. D Dict. in coining the sentence; a

confession so instructive for idiom-verifiers that I think it worth while to record it here.

Finally, Desg. supports S. Ch.'s second meaning 'witness' for 証人 (sññi). He, however, does not give S. Ch.'s form 証人 (sññi). The ordinary word for witness is, of course, 证人 (sññi). It is characteristic of S. Ch. D. that he copies J.'s extract from Sch. under 証人 'witness, mediator,' but then immediately adds his own individual interpretation which not only is likely to be correct, but which also nullifies and contradicts the previous entry which he copied immediately above. He himself says, 'an honest and truthful witness.' It often occurs that S. Ch. D. brings modifications, extensions and even corrections to J.'s statements, but at the same time he copies J. far too slavishly and so contradicts himself in the pages of his own dictionary. Whether meanings like 'reliable, straightforward, correct, proper,' etc., have to be attached to 証人 is as yet uncertain.

善人, 8. In Sk. Sumatikirti. According to the Sk. dictionaries the primary sense of 'sumati' is 'benevolence.' In present-day Tibetan 善人 is rather 'good-natured, kindhearted,' as against 善德 (sññi) 'benevolent.' So the Tibetan name has to be rendered as Good-nature-fame, or Famous good-nature, the personal name of Tsoñ k'a pa.

歌聲 (sññi), 22. (Not) fallen under the power (of)

歌聲, 54 and colophon. This word seems here hardly to mean 'song, singing tune,' but rather 'melody, melodiousness, sweetness,' etc. This tallies to a certain extent with Csoma's translation of the title of list LXI (p. 86) of the Mahāvyutpatti, 'Names of the 60 sorts (or divisions) of melody or melodious voices (or vocal sound).' I take it that this list refers to what is mentioned here in our text. How these 60 branches of melody are exactly to be understood I have not been able to ascertain. The opinions of P'un Ts'ogs on the point are as follows. The Buddha's voice had such a

variety of (magic ?) qualities, sixty in number, that they made him understood by all beings, whatever their own languages. The Buddha was in this way simultaneously understood by men, devas, nāgas, etc. In proffering this explanation P'un Ts'ogs takes ཡན་འགྱନྐ to mean rather 'kind' than 'branch.'

As an alternative he suggests that དྲୟନ୍ତ ། is an adjective synonymous with ད୍ଵାନ୍ତ, ‘high’ (as applied to voice or rather tone) [or perhaps long, lengthened ?] and that then ད୍ଵାନ୍ତ ། ཙକ୍ଷଣ୍ମ ། would mean a ‘variety’ of tones or modulations. I myself am inclined to think that if the Mahāvyutpatti list is not referred to, we have here to do with some scholastic scheme of rhetorics, though if so understood the exact value of ད୍ଵାନ୍ତ ། is not clear and certainly not sufficiently defined in the Dicts.

(Cf. S. Ch. D. s.v. ପତ୍ର (p. 1092a), ପତ୍ରଦୟନ୍ତିଃ = ମନ୍ତ୍ର).

ମର୍ଦ୍ଦକ, 'a deep voice, a musical tone.' See also ଶାନ୍ତିକଣ୍ଠ.

ଶ୍ରୀମଦ୍ ସେ ଶ୍ରୀମଦ୍ଭଗବତ

ବ୍ୟକ୍ତି-ଏ see ବ୍ୟକ୍ତି-ବ୍ୟକ୍ତି-ଏ

ସମ୍ବନ୍ଧିତ ଶବ୍ଦ ପାଇଁ ଦେଖନ୍ତୁ ।

^६ Here ‘solitude, wilderness’ and so = മുഖ്യം =

ମୂର୍ତ୍ତିଷ୍ଠା, ‘monastery.’ Not associated with any of the meanings connected with ‘pasturing.’ Cf. S. Ch. D. **ମୂର୍ତ୍ତିଷ୍ଠା-ମୂର୍ତ୍ତିଷ୍ଠା**
s.v. **ମୂର୍ତ୍ତିଷ୍ଠା**.

The famous Galdan monastery was erected on a site called ཇල୍ଦାନ ཆବାସ. See S. Ch. D., The Monasteries of Tibet. J.A.S.B., Vol. I, N.S. (1905), p. 108.

ਅੰਮ੍ਰੀ see ਅੰਮ੍ਰੀ.

‘**ਮੰਗ୍ସୁଦ୍ୟିତ**’ see ଶୁନ୍.

‘**ମୁଦ୍ରା**’ see ଶୁନ୍.

‘**ମୀଳାଷତାମା**’ see ଯଦେଶା.

‘**ମୀଳାଯଦେଶା**’ see ଯଦେଶା.

‘**ମିଦ୍ସର୍ବଦ୍ୟା**’ see ଧର୍ମର୍ବଦ୍ୟା.

ଶୁନ୍, 52. J. ଶୁନ୍ଦ୍ରା adj., and ଶୁନ୍ଦ୍ରୁଁ adv., ‘quick(ly), swift(ly).’ In Mil. adj. ଶୁନ୍ଦ୍ରାଁ. Desg. ଶୁନ୍ଦ୍ରା and ଶୁନ୍ଦ୍ରାଁ (ଡିନ୍), subst. ‘promptness,’ and ଶୁନ୍ଦ୍ରାଁ ‘swift.’ As adv. ଶୁନ୍ଦ୍ରାଁନାଁ, or କୁଁ, or ଶ୍ରୀନାଁ. S. Ch. D. ଶୁନ୍ଦ୍ରାଁ, verb, ‘to hurry by, to pass on swiftly,’ (example କୁଣ୍ଠଶୁନ୍ଦ୍ରାଁ, ‘time quickly runs away.’ [=tempus fugit]), and adv. quickly. Further adv. ଶୁନ୍ଦ୍ରୁଁଁ. Some interesting compounds in S. Ch. D.: ଶୁନ୍ଦ୍ରମାଁ ‘a dancing woman,’ etc. Note the expression ତିଶୁନ୍ଦ୍ର ‘as speedily as possible,’ J.

According to my informants S. Ch. D.’s example କୁଣ୍ଠଶୁନ୍ଦ୍ରାଁ is not good Tibetan. It should either be କୁଣ୍ଠଶୁନ୍ଦ୍ରାଁ (or ନାଁ) ଘିର୍ଣ୍ଣିତ, lit. ‘time is quick,’ or with another meaning also ‘the time is near’ (i.e. at hand, *coming* quickly), or again କୁଣ୍ଠଶୁନ୍ଦ୍ର ଏନ୍ଦ୍ର, ‘the quick time.’ Time quickly runs away, they say, should be expressed thus: କୁଣ୍ଠଶୁନ୍ଦ୍ରର୍ବଦ୍ୟାଶିରନ୍ତରା.

Cf. also J., Desg. ଶୁନ୍ଦ୍ରନାଁ.

ଶୁନ୍ଦ୍ରମାଁ see ଶୁନ୍ଦ୍ର.

ତମ୍ଭୁର୍ମୁଁ, 38. Here: ‘after only, as a result of only, in con-

sequence of only, mere, simple.' But त्वयि has also the meanings: as soon as, simply on (hearing), on the slightest' (reproach, etc.) with a more prominent stress on the time element, instantaneousness.

કેન્દ્ર see નકેંદ્ર.

କୁଣ୍ଡଳୀ see କୁଣ୍ଡଳୀ

କେଣ୍ଠୀ see ଏକୁଣ୍ଡୀ

ସମ୍ବନ୍ଧୀୟ ଶବ୍ଦୀ see ଶାପଶାସଂକ୍ଷିତି

ཇட්,⁵⁵ **ཇட්** = **ཇட්-ස**, vb. 'to love,' sbst. 'love, kindness, affection,' etc. Desg has also a **ཇட්**, 'acidity,' which is also known to my informants. His **ཇட්-නු** 'bodyguard of the Dalai Lama' is held, by one of my informants, to be a mistake for **ක්-නු** (pronounce ts'i-dung), the monk-employees of the

Tibetan government (and in a narrower sense: the clerical staff, the clerks and secretaries amongst them) as contrasted with the lay-employees of noble birth (not officials in general as with S. Ch. D. 656*a*, but only those belonging to the nobility) who are called རྩྭྱྤྱନ୍ རྩྭྱྤྱନ୍. The word རྩྭྱྤྱନ୍ in the compound is said to be derived from the designation of the Potala palace where many of the government offices are located, and which is called རྩྭྱྤྱନ୍ རྩྭྱྤྱନ୍, the Potala peak, but most commonly, by the people, briefly རྩྭྱྤྱନ୍, the peak. This explanation of tsī-dung as a general class of lama government-employees is wider than that given in Waddell's table in his 'Lhassa and its Mysteries,' p. 165. See also རྩྭྱྤྱନ୍, 'chief clerk or secretary' in S. Ch. D. s.v. རྩྭྱྤྱନ୍ (1013*b*), the latter being the special name of the former's hat.

ଏକେଣ୍ଟ୍ସ୍ ଦେଖିବାରେ

ସକ୍ଷେପନ୍ତ୍ରୀନ୍ଦ୍ରିୟ, 24. Equals ଏକ୍ଷେପନ୍ତ୍ରୀନ୍ଦ୍ରିୟ (or ଶ୍ରୁଦ୍ଧି),

‘to apply oneself, exert oneself, put one’s best energy into something’ =ଶ୍ରୁଦ୍ଧିନୁଷ୍ଠାନ୍ତ୍ରୀନ୍ଦ୍ରିୟ, ‘to be zealous diligent.’ Also ଏକ୍ଷେପନ୍ତ୍ରୀନ୍ଦ୍ରିୟ (ପ୍ରେତ୍ସା, କ୍ଷେତ୍ରି).

ତୃତୀୟ, 28 Here ‘conduct, behaviour’, pure and simple, without allusion to the ତୃତୀୟନ୍ତ୍ରୀନ୍ଦ୍ରିୟ, ‘religious law, discipline, monastic rules.’

ତୃତୀୟନ୍ତ୍ରୀୟ see ହଣ୍ଡାତୃତୀୟନ୍ତ୍ରୀୟ.

ମହା, 53. Here technically the (thirty-two) characteristic signs or marks of a ‘Great Man,’ the mahāpurusha. Mahāvyut-patti (Ed. A. S. B.), LXIII, p. 92. De Harlez, ‘Vocabulaire Bouddhique Sanscrit-Chinois,’ no 3. Schiefner ‘Triglotte,’ no 3. See de la Vallée Poussin, ‘Bouddhisme,’ pp. 241 et seq.

The transition of meaning of the word ମହା in modern Tibetan in such expressions as ମହାଲ୍ଲଭାସା ‘a holy lama,’ or ମହାଲ୍ଲଭାସମ୍ମା ‘a woman of good appearance and virtues’ (S. Ch. D.) should not be overlooked in the interpretation of our passage for its psychological value. See also ଦ୍ୱା.

ମହାଭୂତ see ମହା.

ମହାଦ୍ୱୟ, 53. This is a compound substantive of an elliptic nature, and means: ‘the [well known 32 primary] characteristics [and the 80] beauties [of Buddhas]=ମହାଦଦ୍ୱୟାନ୍ତ୍ରୀନ୍ଦ୍ରିୟ (ମହାନ୍ତ୍ରୀନ୍ଦ୍ରିୟ). See also ମହା and ଦ୍ୱା.

ମହାନ୍ଦେଶ, 30. ମହା is here hon. of ଶିଦ୍ଧ ‘name,’ and the compound, literally ‘name grasping,’ means ‘ambition, thirst for fame, glory,’ etc. (D. eerzucht, roemzucht), perhaps even ‘vainglory, pride, conceit, egotism,’ i.e. the hugging of one’s own name and fame.

མகྐྵନ୍ତେଷ୍ଟ୍ୱା, 7. To invoke by name, to address a prayer to by name. Applied to both spiritual and human beings.
କୃପାଦିମକྐྵନ୍ତେଷ୍ଟ୍ୱା, ‘to address the king, speak to the king. direct, appeal to the king,’ but always by calling him by his name. ‘O king help me’ is not a proper example of ମକྐྵନ୍ତେଷ୍ଟ୍ୱା, but ‘O, ‘thou, King George, help me!’ would be one.

To spiritual beings their names may be expressed in a paraphrase, metaphor or symbol, but they must be expressed in some way. The prayers to superhuman beings may be two-fold, either an address containing requests, etc., or a mere litany of names without any further subject matter attached to them. The one is a recitation of names, the other a direct address by name: the one a litany proper, the other an invocation or prayer.

ରକ୍ଷଣା, 19. The form ମୀରକ୍ଷଣା was paraphrased to me as ରକ୍ଷଣାଶୀଖିତ = ରକ୍ଷଣାଶିର୍ବଦ୍ଧ = simple future, ‘not going to seek’ (D. niet zullende zoeken).

ବିଷନ୍ଦୁ see କଷାଦ୍ଵାଦୁ.

ବିନ୍ଦୁଶା see ତିଥାଶା.

ବିନ୍ଦୁପର୍ବତା see ତିଥାଶା.

ବାଜନ୍ତେଷ୍ଟ୍ୱା (ଧା) ରହେଷ୍ଟ୍ୱା see ରହନ୍ତେଷ୍ଟ୍ୱା (ଧା) ରହେଷ୍ଟ୍ୱା.

ବାତ୍ରୁଦ୍ଧ see ତିଥାଶା.

ବାତ୍ରୁଦ୍ଧକ୍ଷା see କ୍ଷା.

ବାତ୍ରୁଦ୍ଧଶା see ତିଥାଶା.

ବାତ୍ରୁଦ୍ଧିତା see ମନୁରମ.

ବବ୍ରାମା see କୃତିଶା.

ବବ୍ରାମା = **ବବ୍ରାମା**.

ବବ୍ରାମା, 10, 55. • **ବବ୍ରାମା** = **ବବ୍ରାମା**. J. vb., adj., subst. and adv.

‘to be deep, deep, deeply, depth’; adj. **ବବ୍ରାମାତ୍ମି** and **ବବ୍ରାମାତ୍ମି**. Desg

ତେଣ୍ଡି and **ଶ୍ରୀ** adj. only S. Ch. D. **ତେଣ୍ଡା** vb. 'to make deep, to deepen,' also adj. and subst.; further in **ଶ୍ରୀ** and **ଶ୍ରୀ** only adj.

Note the additional meaning 'dense' (also **ତେଣ୍ଟା** 'thickness') in S. Ch. D., not in the two others. My teachers deny that **ତେଣ୍ଡା** can be a verb 'to deepen,' or 'to make deep.' **ତେଣ୍ଡା** must also be understood as 'profound' (wisdom, teaching, etc.).

See **କେନ୍ତେଣ୍ଟା**, also **ତେଣ୍ଟା**, also **ଶ୍ରୀତେଣ୍ଟା**, etc.

ତେଣ୍ଟାଦେଣ୍ଟା see **ଶ୍ରୀତେଣ୍ଟା**, etc.

ଶ୍ରୀତେଣ୍ଟା see **ଶ୍ରୀତେଣ୍ଟା**.

ଶ୍ରୀତେଣ୍ଟା see **ଶ୍ରୀତେଣ୍ଟା**.

ଶ୍ରୀତେଣ୍ଟାଶ୍ରୀତେଣ୍ଟା see **ଶ୍ରୀତେଣ୍ଟା**.

ପୁଣ୍ୟା see **ଶ୍ରୀପୁଣ୍ୟା**.

ଧର୍ମକ୍ଷେତ୍ର see **ଧର୍ମକ୍ଷେତ୍ର**.

ଧର୍ମଶାଖା, 55. =**ଧର୍ମଶାଖା** or **ଶ୍ରୀ**, 'wide, large' Desg. also 'ample, abundant.' S. Ch. D. only **ଧର୍ମଶାଖା**. Note J. '* mig-yāñ'. C., W. liberal, generous, bounteous, but Desg. **ଶିଳ୍ପା**.

ଧର୍ମଶାଖା 'wide-eyes: envious, covetous, greedy.' In S. Ch.

D. **ଧର୍ମଶାଖାଶିଲ୍ପି**=**ବିଶଲଚ୍ଛି**, 'large eyes, a handsome woman, name of a Goddess.' Cf. also in the same dict. **ଶିଳ୍ପଧର୍ମା**, 'beautiful-eyes, a very handsome woman, a nymph's name.' As to J.'s mig-yāñ, one of my teachers holds with him as against Desg., the other does not know the expression

ଧର୍ମଶାଖାଶିଲ୍ପି see **ଧର୍ମଶାଖା**.

ଧର୍ମଶାଖା see **ଧର୍ମଶାଖା**.

ଧର୍ମଶାଖା (**ଧର୍ମଶାଖା**), 8, 19, 16, 18. 'Father (and) sons.' or, as Csoma already has it in his Grammar, p. 28, 'teacher and

pupils.' With the addition ༐ସ୍ତ୍ରୁ 'three,' and also as here without this addition, a very well known appellation of Tsōn k'a pa and his two pupils (his spiritual sons). It is likely that to the Tibetan mind the expression means something like 'spiritual family (of three)', namely of one father and two sons. See introductory remarks. Free renderings like 'spiritual trio' or 'teacher triad' and the like are apt enough for practical purposes. Cf. an expression like the following: ཚ୍କ୍ରିୟ-ସ୍ତ୍ରୋ-ମନ୍ତ୍ରିଶା-

ଶାମ୍ରିତ୍ରୀ, where have you two, father and son, come from ?

(But the sentence has also the second meaning 'where do you live ? where is your home ?').

In the light of the above, has the note on p. 98 of the J.A.S.B., Vol. II, N.S., no. 4, 1906, in Satis Chandra Vidyābhūsana's article on 'the Gyantse rock inscription' to be rectified ? My informants do not think that the expression is used among the Sakypas in the sense given in that note.

ଚିତ୍ତ-ବ୍ୟାଦ୍ୟ see ଗ୍ରେ.

ପ୍ରୁଣ୍ୟ see ଶ୍ଵରା-ପ୍ରୁଣ୍ୟ.

ମାଧ୍ୟମ୍ୟ see ଦ୍ୱାରା-ମାଧ୍ୟମ୍ୟ.

ମାଧ୍ୟମ-ଦ୍ୱାରା see ଦ୍ୱାରା-ମାଧ୍ୟମ୍.

ନାଁ see ନୂରା-ନାଁ.

ନାଁ-ବନ୍ଧୁ (ଏ) ନିର୍ବିନ୍ଦୁ, 26. This expression must here not be understood as 'to follow one's own teaching.' ନାଁ-ବନ୍ଧୁ is here not one compound word. The meaning is : they who themselves follow the teaching, as against the ମାତ୍ରା-ବନ୍ଧୁ-ବନ୍ଧୁ, the others who (also) follow the teaching. See ମାତ୍ରା-ବନ୍ଧୁ (ଏ) ନିର୍ବିନ୍ଦୁ, 27.

କ୍ରି-ତ୍ରୈ see ଦ୍ୱାରା and ମାତ୍ରା-କ୍ରି-ତ୍ରୈ-ତ୍ରୁ-ତ୍ରୁ-ତ୍ରୁ.

କ୍ରି-ଦ୍ୱାରା see ଦ୍ୱାରା and ମାତ୍ରା-କ୍ରି-ତ୍ରୁ-ତ୍ରୁ-ତ୍ରୁ.

କ୍ରିମା-ଏ see କ୍ରିମି-ଏ.

རྒྱା-ନ୍ୟାମ୍ଭିତ୍ୱା-କ୍ୟା see **ବୀରାମା**.

ଦ୍ୱାରା see **ପ୍ରଦେଶ**.

ଦୁଃଖ see **ଦୁଃଖା-ମଦ**.

ଦ୍ୱା see **ଦ୍ୱା-କ୍ରି**.

ଦ୍ୱା-ମୈଦ see **ଶ୍ରୀମଦ୍ଭଗବତ**.

ଦ୍ୱା-ଦ୍ୱାମା-ଧ see **ମା-ମାନ୍ଦ୍ରାମା-ଧ**.

ଦ୍ୱା-ଦ୍ୱାମା see **ବୀରାମା**.

ଦ୍ୱା-ଦ୍ୱାମା-ଶ see **ବୀରାମା**.

ଦ୍ୱା-ମସ୍ତକ, 31. ‘The high, elevated road,’ has a religious connotation, the proper road that leads to heaven after death, the ‘narrow’ road of Christianity. See below.

ଦ୍ୱା-ଧା, 48. The straight road (metaphorically), the road of righteousness, of straightness of mind. Cf. S. Ch. D. s.v. **ଦୁଃଖମ**, p. 649a. The meaning of this expression and that of **ଦ୍ୱା-ମସ୍ତକ**, in line 31 (see above), are quite different. The other is the highroad (towards heaven), the road of a high standard of moral conduct.

ଦ୍ୱା-କ୍ରି, 9. ‘Steps on the path.’ ‘degrees of advance,’

‘steps towards perfection,’ is the short title of many mystical writings and especially of one by Tsoni k'a pa, to which the words may allude here without specially designating it. In this place the meaning does not seem to be a specific work but merely ‘(religious) instructions, teaching in general.’ The

ଦ୍ୱା-କ୍ରି-ମା-ଧାରି-ଶ are here, according to my oral information, to be taken as the two halves or divisions of the Kandjur which is commonly divided into **ମଦ** and **ଶୂନ୍ୟ**, sūtra and tantra (or mantra, or dhāraṇī). In this division the **ଶୂନ୍ୟ** or tantra section is called **ଶୂନ୍ୟ**, whilst all the rest, properly sub-

divided in six divisions, is taken together as ཤ්වේ, of which the real ཤ්වේ^{සුත්රී} or sūtra-division (the 5th in sequence in the Kānljur) is only one. Concerning Tsōṅk'a pa's study of the *Sūtras and Tantras see S. Ch. D., 'Contributions', etc. on Tibet,' VI, in J.A.S.B., 1882, Vol. LI, Part I, no. 1, p. 53. J., s.v. ལྷඹුද්‍ය, quotes a ལྷඹුද්‍ය' ༐ མැණිස : 'with Urgyan Padma, etc.. the same as mdo'i and sṅags kyi lam, v. mdo extr.' This is seemingly the same as our expression.

• རුෂා' སං, 42 J. has = ສිම්හා' སං, 'beings, creatures,' but may not the idea rather be all *embodied* creatures; with the etymological sense still potent in connection with the Buddhist reincarnation theory' S. Ch. D. gives ^a རුෂා' སං' ཡන් = རුෂා' ཤ්වේ = 'town, city,' which seems rather to point to the meaning 'man' for རුෂා' སං. My informants don't feel quite certain whether to include the five other classes of beings (including animals) amongst the རුෂා' སං, but are somewhat inclined to interpret the word as ཡි, 'man.' in general.

• རුෂා' སං see རු.

• རු' ພාණ්ඩා' སං, title, 1. The author writes his poem in a place to the west of a snow-capped mountain, to the east of which the Galdan monastery is situated. See notes on རුෂා', ད්ධීඛ්‍රා' and ພාණ්ඩා' རු' སං. Which mountain or mountain chain is meant must be left undecided, even if granting that modern cartography could show it if identified. Local tradition, however, would most likely be able to point out a particular mountain.

• ພාණ්ඩා' see རු' སං.

• ພාණ්ඩා' see རු' སං.

ସାମନ୍ତା see **ସାମନ୍ତାରସ୍ତ୍ରଦ୍ୟ**

ସାମନ୍ତାରସ୍ତ୍ରଦ୍ୟ, 38. This expression cannot yet be explained with certainty. It may be taken here to mean, literally, 'to send out (distribute, give, put forward) justice, right,' but the exact idiomatic value of the phrase remains to be determined. It is not in the Dicts., and unknown to my informants. We may take the possible values of the expression as three,

viz.: 1 **ସାମନ୍ତାରସ୍ତ୍ରଦ୍ୟ** = କେବ୍ଳଧାର୍ତ୍ତମାନ୍ୟ = **ସାମନ୍ତାରସ୍ତ୍ରମାନ୍ୟ** = 'to dispute, argue, contend with words.' This seems the same expression as S. Ch. D.'s **ମାନ୍ତରାମନ୍ତରଦ୍ୟ** 'to hold controversy,' p. 1248. (Perhaps also 'to challenge to be challenged to dispute.') 2. =**ଘର୍ତ୍ତର୍ଥମାନ୍ୟ** 'to be defeated in argument, in dispute, to be silenced in dispute.'

3. = 'To make observations to, to remonstrate with, to use plain speech to, to speak straight to, to rebuke, to reproach, to tell one the truth.' (*Cf.* the entry in J.'s *k'a kye ñe * to abuse, to menace (p. 97b).) This seems the sense required here and would be a logical development of the primary meaning of the expression: 'to spread out the justice (right) of the case before someone,' i.e. 'to submit the truth about it.'

S. Ch. D. has s.v. **ନାମାମନ୍ତର** = **ମାନ୍ତର** 'using rough language, controversy, discussion dispute.' The other Dicts. lack this word.

The above is the result of an exhaustive discussion of the expression with my teachers. Lexicographically (with a view to the entry quoted from S. Ch. D.) the first explanation seems the best, but with reference to the context, the last one deserves preference, and this is the one chosen for the rendering.

It should be noted that in modern Tibetan there seems to be taking place a shifting of the meaning of **ନାମନ୍ତର**. Instead of as 'right, justice' it seems to be understood by some modern Tibetans as 'the arguing about right or justice' as in a court of law, and hence simply as 'dispute, argument, pleading.'

Example: 'This is not the place to argue your rights, ପ୍ରିଣ୍ଡ ନାମନ୍ତରମାନ୍ୟମାନ୍ୟ' (or ଧର୍ମ) ନାକ୍ରମିତନାମନ୍ତର, lit. 'to hit out

(សුෂ්ඨ) for the right,' the verb meaning 'to do (සුෂ්ඨ' for verba loquendi) arguing (සායනාශ),'

ཇයදුණ, 38. Literally 'speak-listen,' has two meanings.

The first, quoted in J. from Schmidt in the form of ཇකදුණ් །

(s.v. ཁකදුණ ພ. and fut. ཁයදුණ), is endorsed by my informants, 'to listen to an explanation (also, to a sermon, discourse etc.) The second is, 'to answer upon hearing,' i.e. to answer (in invective, hotly, in remonstrance or dispute) upon hearing (reproaches or unpleasant words).' If a mother chides her son for some fault, he may, instead of taking the rebuke in humility, try to argue or to be impudent in return. The mother then may say: བල්ලුදුරුජාම ພ. ཁයදුණ් དිදුවේ ພස් දෙ ສාර්ථකී, 'Don't argue, dispute, bandy words with (don't be impudent to, "no words with me!") your mother, but (දිදුවාශ, 'rather, on the contrary, instead of this') listen to me.' The expression may be rendered as 'to flare up in answer (to a reproach), to retort angrily (after admonition), to snap, yap back.'

සැණාමැඹු, 41. 'Friend' and, as J. has it, abbr. for ປ්‍රි-ච්‍රි-සැණාමැඹු = ක්‍රියාණමිත් = virtue-friend

Here interpreted by my informants as 'true, genuine priests or monks, monks who come up to the mark, worthy of the name,' but not technically as 'spiritual adviser' as J. has it. Desg. s.v. ཁැණා, quotes only a form with ཁඹු and gives it the meaning 'doctor, a lamaistic title.' Under ཁඹු, however, he has ཁැණාමැඹු, 'ad scientiam adjuvans, monastic dignity, teacher.' S. Ch. D. adds 'pious or holy friend, spiritual friend or adviser.' Compare also J. for the semi-homonym ຕ්‍රි-ච්‍රි-සැණා.

ස see ສුෂ්ඨ.

ଶାମଶ'ଦ' see **ଏଷମଶ'ପିର'** and **ବାହ୍ୟିତ୍ସାମଶ'ଦ'**

ଶିମନ୍ଦମଶ'ଦ' see **ଶିଦ୍ୟ'.**

ଶାନ୍ତି-, 54. Here 'speech' in general, not 'a speech,' a slight extension of J.'s meanings, unless his use of the definite article in 'the speech' is a lapsus. The dicts. differ slightly and need co-ordination in details. About the meaning there can be no doubt as the word is here used in the series (hon.)

ଶ୍ଵର', ଶାନ୍ତି', ସ୍ତ୍ରୀଦ', for ordinary ଶ୍ଵର', ଦୋଷ', ପିତ୍ର', body. speech and mind, the so-called 'three doors', **ଶିଳ୍ପଶାନ୍ତି'.**

ଶାନ୍ତିମଶ'ଦ' see **ମଶରମ'.**

ଶାନ୍ତିର' 10. Here is the sense of 'to preach to explain, to give an exposition of, to expatiate on, to exhibit, to lecture on.'

ଏଷମଶ'ଦ' see **ଦେଖିନ୍ଦ୍ରିୟ'.**

ଏଷମଶ'କ୍ଲାନ୍ତିତ', 12. Inconceivable, unthinkable, unimaginable, not to be grasped by or in thought, beyond comprehension, realisation.

ଏଷମଶ'ପିର'ଏଷମଶ'ପିର', 4. The repetition of the verb softens the meaning into 'quietly thinking' or from **ଶାମଶ'ଦ'** 'to think,' into 'to muse, to ponder', etc.

ଆଚାର୍ଯ୍ୟ'ଦର୍ଶ' see **ଦୃଷ୍ଟମ'.**

F. ADDITIONAL NOTES.

In l. 10 the ལ' might also be understood as 'with a view to, for the purpose of, explaining, expounding.' The translation should in that case rather run: With a view to expounding the profound (Buddhist) doctrine, they preached, explained, most fully, minutely, in full detail, Yoga and the other teachings (or the various kinds of Yoga) of the two stages of the road... ལ' has then the force of: with regard, reference to: as far as... is concerned.

In l. 17 the 'till' ought to be more emphatically rendered: until the very moment that, *i.e.* I shall not cease a moment before. Or else: till I reach the very heart of saintship. See

J s.v. རྒ.

In l. 49 'May all those' is more correct than 'May all of you', for, unlike in the three preceding verses which are addressed to his pupils, the author now utters a universal prayer addressed to mankind in general.

Note to p. 2. Waddell, Lāmaist Graces before Meat, J.R.A.S., 1894, p. 265, says that the libation is sprinkled with the tips of the fore and middle fingers. This is denied by my informants who maintain their statement as given on p. 2. above.

To p. 4. After the Introduction was in print I have seen a copy of the ད୍ଵିତୀୟ བର୍ତ୍ତା ମୁଦ୍ରା, 'The Galdan Century of Gods,' and had it copied for me. It is a small prayer-book to Tsōn k'a pa, who manifests in a hundred different forms, and it contains 18 four-lined stanzas of 9 syllables each, with the single exception of the stanza quoted in the Introduction, which contains five lines.

This little book is the one mentioned in the Hor chos byuñ (Huth's translation, p. 387—see note 5—, and text p. 246). Huth gives as Sk. equivalent for the title: Tushitadevaçatikā. Galdan (Tushita) is here the heaven of that name, not the famous monastery. The stanza we are discussing is also mentioned in the same passage. Its name is ད୍ଵିତୀୟ བର୍ତ୍ତା ମା (The unfathomable love verse). This Dinigs brtse ma is of considerable theological importance. I possess a commentary on it

written by འཇམ་དཔེ་བསུམ་པ་ཆེན་සྤྱོ་ສྐྱོ, the seventh Dalai Lama. Grünwedel, in the list of Dalai Lamas on p. 206 of his 'Mythologie,' etc., writes རྩོ་འཇྰ་ and Rockhill, in 'Tibet, a . . . sketch derived from Chinese sources,' J.R.A.S., Vol. XXIII, new series, 1891, p. 287, རྩོ་འཇྰ·

Since, I have also found that this same stanza, with a modification, occurs on the title page of Sarat Chandra Das' edition of the **ଦ୍ୱାରାମାଣିକି** (Bibl. Ind.). The stanza as there given consists of six lines, by the addition of an initial line to

i.e. the Thunderbolt-bearer, Vajradhara.

In another little work, the བྱାନ୍‌କ୍ରିୟାନ୍ତର୍ମାର୍ଗ୍‌ପ୍ରମାଣକ୍ରମ୍, The illuminator of body, speech and mind concerning the order of inviting, illustrating, making obeisance to and worshipping (Ts'on k'a pa),' the stanza occurs once more, again in a different form.

There, p. 9b, the prayer is as in our Introduction, but lacks the third line (ମୁଦ୍ରଣଶ୍ଵର, etc.) and ends with ଦୟାପା
ଅତ୍ୱାରତପାତ୍ର. Also, instead of ଦେମାଧିକ୍ଷରଣ in the
second line, this text writes ଦେମାଦୟାପାତ୍ରଣ.

I am informed that the prayer occurs also in many other books with modifications, and that when it is used in connection with शृण्वन् or 'lustration' rites the closing words after शृण्वन् त्रिष्णुवा are changed into शुश्रृण्वमासेव, 'we baptise thee.'

To p. 23. Huth, Hor chos byuñ, trs., p. 117, renders

as दाका as dāka, also on p. 118 (see note 4). On p. 231 (see note 1) he suggests that मातृदाका should be understood as दक्षिणी = मातृदाका, not as Sk. dīka. The dge-rgan understands all these three passages as referring to (female) dākinis. Though according to Grünwedel ('Mythologie,' p. 153) in Sk. mythology a male dāka exists (a Tantra deity), in Tibet the मातृदाका is always feminine, and a male species or individual does not exist according to my informants. This statement needs testing of course. Grünwedel (loc. cit.) thinks that these female dākinis are original Tibetan spirits or goddesses. The female देवतानमातृदाका's are mentioned indifferently with or without the final म्. Maedonell in his Sk. Diet. only mentions the feminine form of the word. In the ritual book शक्तिकाव्य "The six cut off pieces" (i.e. chapters, divisions, into which the description of the torma offering is divided) we find the apostrophe : गुरुमातृस्मैदृष्टिं देवतागुरुमातृदाका म्, "O. wisdom fairy, supernatural (= not-human) mother," so defining the sex. In Tibetan the form मातृदाका must accordingly not be understood as a masculine form of मातृदाका-म्, but as its abbreviated form only. This without prejudice to the question whether in special Tantrik texts a male god Dāka, मातृदाका, does occur.

S. Ch. D. has for ଶାର୍ଦ୍ରକୁଣ୍ଡି an entry giving the meanings ‘god, bird, arrow.’ Here the word has a poetical or metaphorical meaning based on its etymology, ‘sky-goer,’ but no mythological value. He adds under ଶାର୍ଦ୍ରକୁଣ୍ଡିମା ‘a class, mainly of female spirits.’ But the form in ଶା cannot be masculine. In Tibet there is a class of people called କୁଣ୍ଡି, both male and female, whose name may be translated as oracles.

shamans or mediums. They are deemed to be obsessed by ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ 's who speak through them whilst they themselves are in a state of trance or obsession. Their name is ཁେଣ୍ମୁନ୍ ན in Lhassa and other greater towns, and amongst the more educated : but the country-people and the lower orders have a special name for these mediums if they are women and call them ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ ན or ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ ན . In Sikkhim the word ཁେଣ୍ମୁନ୍ ན ཁେଣ୍ମୁନ୍ ན is general in this sease. In Sikkhim the designation for a male medium of this sort is ཁେଣ୍ମୁନ୍ ན and not ཁେଣ୍ମୁନ୍ ན as in Tibet.

Whilst investigating the question of Khandomas from the standpoint of colloquial Tibetan I stumbled unexpectedly on the following interesting piece of information, throwing a vivid sidelight on some current beliefs and practices of modern Tibet.

The abbot of the Sakya monastery is held to be the reincarnation of Padmasambhava. As the latter was the great 'binder,' that is subduer, of all spirits, witches, goblins and other creatures of that ilk, the Sakya abbot has in some way become the official head and master of all Tibetan witches. Belief in witches is rife all over Tibet, and any woman is liable to be declared one. The process is very simple. If a great Lama receives obeisance from the multitude he presents the devotees in return with a 'protection-knot' (ཁେଣ୍ମୁନ୍ ན), a narrow

strip of cloth which he puts round their necks. He ties a knot in it muttering some mantram over it, hence the name. Ordinary laymen receive a white strip, tapas or those who have their hair cut short (probably because they look like tapas) get a yellow or red strip, but if a woman approaches whom the Lama by his magic knowledge recognizes as a witch, she receives a black strip. From that moment she is irrevocably a witch and no protestation can help her out of the situation. In the Sakya monastery an annual feast or ceremony is celebrated in which all witches must appear personally, and the magic then displayed is so tremendously powerful that all women who are secretly endowed with the powers of witchcraft without the people knowing it, are irresistibly compelled to attend the meeting. They simply cannot help it, and so stories are told of witches working in the fields, milking cows, or otherwise engaged, being drawn away from their work and appearing in the assembly with their milk-pail, or spindle, or

whatever utensil they were using at the time at any work when they were forced to quit it and to come to Saska. In the meeting they are then officially proclaimed witches and forced to pledge allegiance and obedience to the Saska monastery and its head. Then the profitable and practical side of the transaction becomes manifest, for henceforth they have to pay an annual, heavy witch-tax, and in cases known to Karma himself, who came across them when living in Tibet, this tax amounted to one དේ ཀර් (see Bell, p. 104) or about Rs. 120 a year. On the other hand they are now protected by the authority of the monastery as long as they pay the tax, though they have to pledge themselves not to use their powers for evil. Then they receive the official title of རාජු ມාසු ອෙං, though they are known to the people as ལෙං ཁෝ, witch. But this latter word is a term of abuse or contempt. The meaning of the two terms, however, is the same. The entries in the dict. s.v. ལෙං ཁෝ and ཁෝ (and other spellings) need proper testing in the light of the above. These witches are supposed not to live up to a great age but to die young, because the monastery calls them out of life to become protecting spirits of the monastery in the invisible spheres. When a bamo dies, her daughter, if she has any, inherits the office or quality of the mother. These bamos, during life, follow the ordinary occupations of women: buying, selling, working or marrying, and their bamo-hood seems to be no drawback, in itself, to their matrimonial prospects. I heard of the case of a bamo who was the wife of a very wealthy man. But the tax, far in excess of any levied on ordinary people, must be regularly paid. If the bamo does not pay her tax, the monastery calls her soul and she dies. In the gompa for every accredited ལෙං ཁෝ there is a གැං or stuffed effigy, puppet, of which I have not been able to get a full description. Probably a stuffed doll or body, with a mask and garment, perhaps only a stick to hold the mask and garment up, like in a puppet-show. Each such puppet becomes the dwelling-place of the soul of a dead bamo when she dies, and in order to see to it that after death she may not do harm whilst roaming about, the puppet is bound in chains. Horrible to say, however, sometimes these chains are found broken by the guardians, and this is a sure sign that the imprisoned soul has escaped from the puppet

which was its dwelling place-and that it may have started on a pilgrimage of evil works. As soon as it is found that such an imprisoned witch-soul has escaped, solemn notice is at once sent out to all Tibet to the effect that a bamo-soul has broken loose from Saskya, and the various local Lamas all throughout the country warn their flocks that a bamo is at large and enjoin them to be careful not to fall a victim to the wandering witch. So, for instance, they are told not to go about alone after dark, not to entertain strangers, and the like, for the bamo may assume any disguise, and any man may fall a prey to the snares of a beautiful strange woman, as any woman might be allured by an unknown man. The late Lama Sherabyaintsho in Ghoom, whose name is so well known to all students of Tibetan, used very often to make solemn announcements of this nature and warn the Ghoom people that a bamo had escaped from Saskya.

A most fitting ending to this story is perhaps to be made by quoting the old Buddhist formula "Thus I have heard," but there is no doubt that the word मत्स्यम् acquires an interesting new meaning through this curious tale.

There is a belief prevalent in Tibet that in every woman a touch of bamo-hood is latent (some philosophers, also outside Tibet, seem to think the same!), but in the night of the 29th day of the twelfth Tibetan month, this seed of evil will manifest most fully. The male Tibetans, however, seem not to take any precautions or perform any rites to counteract the sinister influence of this date. Evidently it is a male Tibetan who first set up this theory and it might be the same fellow who is the author of the following proverb which bears on our subject and on the words we are dealing with. It runs:

藏文：西藏·昌都·昌都縣·昌都鎮·昌都縣·昌都鎮

ଶ୍ରୀମଦ୍ଭଗବତ

Amongst a hundred women (at most) one khando!

Amongst a hundred men (at most) one sorcerer!

That is—*khando* being here used in the good sense of fairy—: Amongst many women there is scarcely one extremely good, but amongst many men there is scarcely one extremely bad. In fact, in Tibet, all women are suspected of having just a little seed of evil (of the witch) in them. And so the term of reproach is not as in Europe ‘Old Adam’ but rather ‘Old Eve.’

As far as the above story is concerned, it should not be forgotten that it is only a popular version of an interesting phase of religious practice, but Tibetan casuistry and theology are as a rule so subtle and well-systematised that a more

theoretical exposition of the doctrines and practices alluded to might throw considerably more, if not other and new, light on the subject.

To p. 25. The quotation, s.v. རྒྱତྰྩ, l. 16: ཁେସ୍-ସ୍ଵର୍ଗ-ଦୟା, etc., is from a little tract, a prayer to Padmasambhava; entitled, ଦୟାମନ୍ଦିରାଦ୍ସ୍ଵର୍ଗମନ୍ଦିର, 'the quick mind-fulfiller.'

To p. 25. Cf. Lewin, pp. 133-134, no. 97-10, ମାର୍ଗମନ୍ଦିର (ଶ୍ରୀ), ridiculous; *zhed-ked*, laughter, ridicule.

To p. 26. །-ହྰྩ Bell, voc., to blush; Lewin, p. 77 (64-5), ridiculous. See his example.

To p. 30. S. Ch. D., Dict., has རྒྱ-ྤྱ (hidden on p. 34, out of alphabetical order) as 'a Tibetan of mixed breed, i.e. born of a Chinese father and a Tibetan mother.' Waddell, Lhasa and its Mysteries, p. 214, the same explanation. A special enquiry into this point, however, yielded a different result. One of my informants was a Tibetan woman from Lhasa who had herself married a Chinaman there, and so ought to know. The half-breeds referred to by S. Ch. D. and Waddell are called 'baizhin,' spelling uncertain, given as ବ୍ୟାବିଜିନ୍ and ବ୍ୟାବିଜିନ୍, said to be a Chinese word. However, another explanation of that same word was given, as a man not in the pay of, not taking wages from, another. Not necessarily rich or of high position, but independent. Perhaps something like crofter. This latter explanation is, however, contradicted by Karma who has relations amongst the baizhins in Tibet.

In a Tibetan mixed marriage such as we are here considering the custom is to call the elder son རྒྱ-ྤྱ after the Chinese manner, instead of using the Tibetan word. This is କୁଙ୍କୁ in Tsang and କୁଙ୍କୁ in Lhasa. The latter is pronounced, and sometimes written, ཁୋ-ତୋ and even sometimes pronounced chö-cho, as if written ཁେ-ତୋ. But in the above case རྒྱ-ྤྱ means really 'elder brother.' A girl, born in such a marriage, is similarly called ପ୍ରିଣ୍ହି, Chinese, instead of କୁଙ୍କୁ; Tibetan

These terms do not mean half-blood. Whether श्रीनीवा is used for the eldest daughter alone or for all the daughters of the marriage I could not ascertain.

To pp. 35-37. The expression རྒྱྲླྷ ༐ རྩୋ ༐ གྱଣ ༐ རྩୁ ༐ རྒྱྲྷ ༐ occurring in the little prayer-book དྲ୍ୱେ ༐ རྩୁ ༐ can hardly mean 'a field (=heaven, world) which Kuntuzangpo has adorned' (beautified, decorated, embellished), in the sense in which one may decorate a house or room, with beautiful pictures, furniture, etc. It must surely be understood as 'the heaven blazing with the glory of Kuntuzangpo's presence in it,' a heaven resplendent with his glory. In other words, he adorns it by his mere being there, but not as the result of some activity expressed by a transitive verb. The world is adorned, but *has not been* decorated or beautified. I wonder if the agentive case ༐ གྱଣ ༐ may be understood as in English expressions like: 'happy *through* him,' 'blazing *with* diamonds,' 'laughing *for joy*,' and the like.

it another meaning, namely: 'so it has been said,' 'so is the teaching,' 'that is what has been taught.' In this sense, the previous words are a direct quotation and the བେଶ୍ୱର୍ ན དେଶ୍ୱର୍' cannot be translated as 'it may be said that.'

To p. 40. In the note to ཁେଣ୍ଟ୍ୱାଦ୍, for ག୍ରିଦ୍-କେଣ୍ଟ୍ୱାଦ୍-
ବ୍ରାହ୍ମଦ୍, non-attachment and indifference only in connection
with a negative.

To p. 44. ར୍ତ୍ସ. See Graham Sandberg, Tibet and the
Tibetans, p. 268, who renders this word, as a technical term
denoting the first of the four stages of meditation, according to
Milaraspa, as 'contemplation' or 'concentration.' The second
word, denoting a mental action unconnected with visual ex-
perience, does not seem appropriate. As in English 'view' has
both a physical and a mental meaning, so in Tibetan ར୍ତ୍ସ, as
a verb, has mental connotations. J. has the word as sbst.
'mystical contemplation.' The Sk. equivalent, ଦୃଶ୍ୟ, is like-
wise both physical and mental in meaning. Whereas J. and
S. Ch. D. have a sbst. ར୍ତ୍ସ 'the act of looking,' and 'a look,'
Desg. has it as 'sight' (visus, vue, "etc.").

To p. 58. See Jäschke's note on *māṇḍa* and *māṇḍala*, s.v.
ଶ୍ରୀପ, p. 11 b. His remark may have a bearing on the ques-
tion of dāka and dākini, discussed above. See next note.

To pp. 59 and 60. My informants, though ignorant about the detail of five and nine cushions, do know of a custom requiring the man of higher social position, greater age, more prestige, to be seated on a *higher* seat as a sign of respect. The difference of height, however, is in the seat itself, not effected by the placing of a number of cushions on seats of equal height.

To ଶନ୍ତି still the two following words: ଶନ୍ତିର୍, saddle
cloth, and ଶନ୍ତିର୍, second sheet, upper sheet, covering sheet
over the ଶନ୍ତିର୍. The ଶନ୍ତିର୍ is usually thick and
rough but the ଶନ୍ତିର୍ thin and of finer texture, like in Euro-

pean beds the bed sheet over the mattress. The དྲୟତ୍ୱାନ୍ତ ། is for softness and the རୁକ୍ତିନ୍ତ ། for cleanliness, like the loose covers of armchairs and sofas in Western countries.

To p. 62. Huth, Hor chos byuñ, trs. 117, note 4, reconstitutes the name Blo bzañ grags paï dpal into Sk. Matibhadra kirticri. In Tibetan mantrams, however, where Tsoñ k'a pa's name is given in its Sk. form, Sumati is used and not Matibhadra. See also p. 5 of the Introduction, *supra*.

To p. 64. The word དྲୟତ୍ୱାନ୍ତ (p. 3 and additional note to p. 4) should have been discussed there. Desg. alone has the meaning of the word as in our text: unthinkable, unimaginable. According to oral information, synonymous with རୁକ୍ତିନ୍ତ, l. 12, see p. 74, *supra*.

The elaborate entries in J. and S. Ch. D. under this word and under དྲୟତ୍ୱାନ୍ତ ། need investigation.

The word དྲୟତ୍ୱାନ୍ତ has also a special meaning, not in the dictionaries, in connection with any action done 'in thought,' དྲୟତ୍ୱାନ୍ତ ། (as in English 'I am with you in thought'). But Tibetans can not only be present in thought but they can give presents 'in thought,' and do all sorts of things 'in thought,' when there is no physical possibility of doing so in the flesh. So the good story is told of a lazy Lama who, to get rid of the crowd, said: "And now I give my hand-blessing to you all 'in thought,'" whereupon a disappointed and angry pilgrim answered: "Well, then I give you my butter-offerings, which I have brought with me, also 'in thought.'"

To p. 65. The dictionaries spelt དྲୟତ୍ୱା ། but the dge-rgan says that དྲୟତ୍ୱା ། also occurs. Desg. has an alternative spelling དྲୟତ୍ୱା །, but this seems a misprint for དྲୟତ୍ୱା །. In Tibetan books I have only seen དྲୟତ୍ୱା ། but the dge rgan is sure that the two spellings, དྲୟତ୍ୱା ། and དྲୟତ୍ୱା ། (but not དྲୟତ୍ୱା །), occur as well.

To the text. When the larger part of this booklet was in print I acquired an additional copy of the text, which proved to be different from the two editions used by me. It is of the same size and style as edition A, but printed from other blocks. We call it C. The copy is a poor one, badly printed from worn-out blocks. A collation brought no news of importance. The reading དྲ୍ଵାଷ୍ଟ୍ର ། in l. 16, however, is confirmed by this edition. Its only new reading is ད୍ଵିଦ୍ଵାଷ୍ଟ୍ର ། for ད୍ଵାଷ୍ଟ୍ର ། in l. 46.

This reading does not seem so satisfactory as the one we have followed. The full result of the collation is given below. Indistinct readings are marked with a note of interrogation.

C. l. 13.	ଦ୍ଵାଷ୍ଟ୍ର ଶବ୍ଦି ?	for	ଦ୍ଵାଷ୍ଟ୍ର
l. 18.	ଶକ୍ତିଶାସନ	"	ଶା
l. 24.	ଶକ୍ତିଶ	"	ଶା
l. 29.	ଶକ୍ତିଶା	"	ଶା
l. 30.	ଶକ୍ତି ?	"	ଶକ୍ତ
l. 41.	ଶମେଶାତିଶା ?	"	ଶ
l. 44.	ଶମ୍ଭୁଷାହି	"	ଶମ୍ଭୁ
l. 46.	ଶକ୍ତି	"	ଶକ୍ତ
l. 50.	ଶା	"	ଶା
l. 51	ଶମ୍ଭୁଷାହି	"	ଶମ୍ଭୁ
Colophon.	ଶମ୍ଭୁଷା	"	ଶ
"	ଶମ୍ଭୁଷି	"	ଶ

The variants of ll. 30, 41, 50 and 51 are evidently due to deterioration of the blocks. There is no ଶ in this edition.

ERRATA.

- p. 7 : first variant, bottom, *read* : རྩୟା.
- p. 8 : l. 20 of text, insert asterisk after ལ୍ତେ.
- p. 9 : second variant, bottom, *read* : རྩୟା.
- p. 14, l. 13 : teacher (or : teachers).
- p. 14, l. 14 : his (or : their).
- p. 25, l. 1 : *for* render *read* : repay.
- p. 27, l. 20 : *for* render *read* : repay.
- p. 27, l. 27, 28 : eliminate the commas outside the brackets.
- p. 36, l. 4 : *for* Smuck *read* : Schmuck.
- p. 65, l. 24 : *for* Lhassa *read* : Lhasa.
- p. 76, l. 24 : *for* རྩୟା *read* : རྩୟା.
- p. 76, l. 25 : *for* baptise *read* : illustrate.

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